

The American Friend

Old Series
Vol. XLII. No. 7

APRIL 4, 1935

New Series
Vol. XXIII. No. 7

The Crucifixion Story

RABBI EDWARD N. CALISCH

Why Stand Gazing?

DWIGHT W. MICHENER

British Pacifism at Work

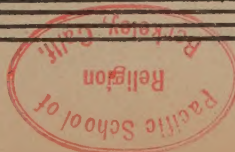
FRANK DAWTRY

International Courtesy

WILLIAM C. ALLEN

Abyssinia: A Sample

REGINALD A. REYNOLDS



OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

EDITH LINDLEY, A. F. S. C. WORKER IS AWARDED SCHOLARSHIP

In the coal fields of West Virginia, Kentucky, Tennessee, and Western Pennsylvania, is a growing number of Friends who entered those localities to do relief and rehabilitation work under the American Friends Service Committee and who have ultimately been taken over by state, county, and other agencies as full-time staff members in various projects. A gratifying recognition has just come to one of these ex-A.F.S.C. workers in Kentucky.

Edith Lindley, of Elizabethtown, Indiana, a member of Western Yearly Meeting, was recently selected to receive, along with three others in the State, a six months' scholarship at the University of Chicago for the study of Social Science. At the conclusion of her course, she is pledged to accept a position in the Kentucky Relief Department for a period of one year. Edith Lindley went to Bell County, Kentucky, in the fall of 1932. She did child-feeding then, and in the succeeding year, 1933-34. So outstanding and efficient was her service that in June, 1934, the Relief Committee, composed of prominent citizens of Pineville, were unanimous in the desire to have her fill the position of Relief Worker in the Pineville section of the County. Edith refused the offer, in order to serve further under the A. F. S. C. on the staff of Winnifred Way Wencke, at Logan, West Virginia. After a few weeks, there came an urgent request from Pineville for Edith to reconsider the position of Relief Worker. At the same time, the Area Director of Relief for Bell, Harlan, and Knox Counties wrote to Philadelphia asking that Edith be released for this service. She returned to Bell County, and gave nine months of unusually efficient service in the Relief Office.

A co-worker says of her: "Her colleagues respected her, the spirit of the office staff was excellent, and there is sincere regret that she has left Bell County for the time being. . . . Anyone intimately associated with Edith Lindley realizes that she has a real future for valuable service in the work that she has already handled so commendably. Edith has rare personal qualities that will make it difficult to replace her here."

Edith Lindley is a graduate of Earlham College, and has studied in the Graduate Schools of the Universities of

Indiana and Hawaii, where she taught for three years. She is a sister of LaVerne Lindley, Manager of the Friends Publication Board of the Five Years Meeting, at Richmond, Indiana.

JOE CONARD, FIELD SECRETARY

Joseph Conard is a member of the Lansdowne, Pennsylvania, Monthly Meeting, was graduated from Westtown School, and in June will be graduated with highest honors from Grinnell College, in Iowa. During the three summers between his college terms he has worked under the auspices of the American Friends Service Committee. One summer was spent in a settlement house in Minneapolis as a Home Service worker, one as a peace caravaner, and during the past summer, as "Head Camel" for the teams caravanning in Indiana.

During his freshman year at Grinnell, Joseph Conard organized the three-day Institute of International Relations, which was attended by seventy-five students from other colleges. This became an annual Institute with which he was closely associated. In 1934 it was attended by nearly four hundred students from seven States.

The Board of Directors of the A. F. S. C. has approved the Peace Section's adding Joseph Conard to its staff in the capacity of Secretary for the Institute of International Relations held at Mills College for half the year, and Field Secretary for the Peace Section the remainder of the year.

The Peace Section is confident that because of his unusual qualifications and experience, Joseph Conard will make a significant contribution to its work on the Pacific Coast. In addition to the part-time work with the Mills Institute, he will coordinate the work of the three Institutes now on the Coast and will in other ways serve the cause of the American Friends Service Committee as opportunity warrants.

Friends on the Pacific Coast have long felt the need of closer contact with Friends work in the East and Middle West. A large percentage of Friends there were members of Friends groups before going to the Coast; and some of the Monthly Meetings established there, are still affiliated with eastern and midwestern Yearly Meetings. It is hoped that through the work of Joseph Conard a step will be taken toward greater unity in the activities of Friends everywhere.

CENTRE CHIPS FROM PARIS

Near the middle of November it was decided that the International Centre should appoint a committee to have charge of the work for the refugees which the Society of Friends is doing in France. The Committee which the Unit Committee appointed is organized as follows: Henry van Etten, Chairman; Germaine Melon, Secretary; Toot Bleuland van Oordt, Minute Secretary; J. Mahlon Harvey, Treasurer. Early in December the Relief Committee moved its offices to 13, Rue d'Hauteville. These offices proved not to be satisfactory, so the offices have been definitely moved to 5, Rue Rataud, Paris 5e, where they have rented three excellent rooms on the ground floor and are now working under very satisfactory conditions.

The only bit of optimism in the whole outlook for the refugee situation in France is that there are fewer refugees. Those who remain find it just as impossible to get work and in general are in much worse conditions than they were a year ago. Our Committee now is concentrating almost all of its efforts on helping the refugees to keep soul and body together until some opportunity for them to emigrate is found.

In January, Henry van Etten went on a three-weeks trip to Switzerland and the southern parts of France to lecture on Quakerism and prison work. In addition to the many personal contacts and opportunity for visiting Friends and friends of the Friends which he had, he gave fourteen lectures in seventeen days, five on Quakerism, eight on prison reform and one on refugee work.

The interest in the English Conversation Club has been steadily growing during the last few weeks. On Monday afternoon a specially chosen group meets with Vivian Harvey in her home for conversation. Tuesday afternoon at four o'clock, there are two groups: one for beginners, mainly Germans, with Hertha Ebeling as teacher, meets at the Centre, while a second group for the study of Quakerism and Quaker writings in English, meets with Vivian Harvey in her home. At five o'clock both groups come together at the Centre for tea, music, lectures and readings in English, with fifteen to thirty present. The Monthly Meeting has given its approval to the proposal of the Harveys to have every two weeks in their home a little study group on Quakerism to which a small number of Friends or friends of the Friends will be invited. Hertha Ebeling is also organizing a small study circle on Quakerism for Germans and others interested; the discussion to be carried on in the German language. This group, too, is planning to meet in the Harvey home.

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WALTER C. WOODWARD, EDITOR

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EDITORIAL

For a More Christian Observance Of Passion Week

WHILE attending a meeting of the Federal Council of Churches some years ago, we heard told a story of pathos and prejudice that left its mark upon us. It was the story of a little Jewish lad who had played without fear or favor with the other children of the community as one of them. One day, as we recall the recital, a difference of some kind arose, when a newcomer, curling his lip at the Jewish boy, denounced him as a "Jesus killer." At that, the children turned on the accused, and, broken-hearted, the little fellow ran home to his mother for an explanation. From that day he was an outcast.

What that group of children did to their play-fellow, the Christian world has pretty generally been doing to the Jewish people for many centuries. For this reason, it seems to us timely to present a statement of the Jewish point of view as given in the article by Rabbi Calisch.

It is not our purpose to argue the points raised. It is now pretty generally accepted by Biblical scholars, we believe, that Jesus went to his death for economic and political reasons, rather than for religious ones. In the first place, he "hurt business" for the Temple authorities. Rabbi Calisch could have strengthened his case here by speaking more explicitly, after admitting that there were a few Jews who clamored for the conviction of Jesus. Caiaphas and Annas undoubtedly did all they could to put an end to him. They represented the conservative Judean aristocracy of privilege. It has been pointed out that the Roman government had favored the house of Annas for seven generations, as a result of large money bribes paid the Roman governors. This house or family constituted the "bosses" who controlled the Temple traffic for their own profit. When Jesus threatened to overthrow this traffic, he became to them public enemy number one. As one writer puts it, Caiaphas and Annas conspired against him "from strictly personal and political motives. With them the question was one of saving themselves, their position, their wealth. Jesus was a very real risk; he must be done away with." And, as very modern privileged classes are still able to do, by raising a religious issue, they adroitly stirred up the mob to help them. It was these priestly profiteers, rather than the Jewish people, who conspired against Jesus.

In the second place, the political motive for the execution of Jesus was strong—that is, from the Roman point of view. Pilate was notoriously cruel toward the Jews—the Gospel records themselves show this. He was ruthless at every indication of anything approaching a spirit of freedom. He had two or three massacres to his credit and now

came before his court a man who admitted that he was King of the Jews! Of course this implacable Roman governor ordered the execution of one who was in his eyes another rebel. Little else could have been expected of him, Jews or no Jews.

So much in brief for the points at issue. Even if it is granted, however, that the Jews rather than Pilate were responsible for the crucifixion of Jesus—what then? Should the sins of so many centuries ago be visited—by Christians—upon innocent men and women and children today? These, at any rate, did not crucify Jesus. And, for that matter, who is crucifying Jesus today? Who but Christian people who have professed his name, but who belie his spirit and teachings in so many ways?

Too often in the past, Passion Week, in which Christians professedly enter contritely into the passion of their Lord, has been marred by display of passion toward a long-suffering people. Even those of us who are not conscious of any bitter feeling toward the Jews, have often contributed toward the popular conception, or misconception, by setting forth the traditional idea of sole Jewish responsibility. Whatever our opinions may be on the disputed points, will we not be fulfilling the spirit of Christ if, as we approach another Easter season, we give our thought to the meaning and purpose of the crucifixion for us and for the world, rather than to the causes and agents of the crucifixion, whatever and whoever they were?

Which One of Us "Fellers" Is the Lord?

IN connection with an appeal to be found on another page from the Church Emergency Relief Committee, a touching and thought-provoking story is told. In reporting the pitiable conditions that exist among the tenant farmers of the South, a share-cropper told the Committee of a family of seven who "didn't have a teaspoonful" of anything to eat in the house. The mother exhorted the children to hold fast to faith in God. "The Lord will provide for us," she kept saying. Finally, learning of their desperate situation, two men got together a little food and some clothing and took the supplies to the destitute home. "Mother," whispered one of the little girls, "which one of them fellers is the Lord?"

A naive, trusting question, that, but one which speaks volumes. In thousands of homes over the country, homes beleaguered by privation and want, anxious ones are encouraged to hold on in the faith that the Lord will come to their rescue. How may he come? So far as this immediate appeal, and others like it, are concerned, the answer is

obvious. He will come, as he did in the incident related, through those of us who are touched by his spirit, to represent him in feeding the hungry and clothing the naked. Jesus himself has told us in his striking parable of the last judgment that this is so.

But behind the immediate call, the larger and ultimate question remains to be answered. It is not merely a matter of passing need which may be met by emergency measures and by generous giving. Back of all this is the fact of a social and economic system that has largely broken down, leaving the country in uncertainty and confusion. People have been remarkably patient in their distress, maintaining faith that God will some way see them through. Not that this faith is always conscious or vocal, or that it is always expressed in terms of religion and God. Some times it is said that we need a Moses to lead us out of our wilderness. But there is surprising persistence in the faith that in some manner, help will come. And here, as in the case of personal relief, the Lord will express himself through us as his representatives.

There are several candidates for serving as the Lord's emissaries in leading the way out of the wilderness. First of these is a professedly benevolent capitalism. If the Government will take hands off and allow business and industry to restore themselves normally, the gradual enhancement of the general welfare is promised. This assurance is already disconcertingly belied. What has resulted from the first slight financial upturn? A few more millionaires, a resumption of dividends, rising prices, but with no cor-

responding relief for the wage earners and small croppers: better times, in short, for those who have, and worse times for those who have not.

Other voices are crying insistently in the wilderness. At the extremes, are the fascists on one side and the communists on the other, apostles of dictatorship and violent revolution. Between are the Father Coughlins, the Huey Longs, and the Doctor Townsends, et. al., each crying what he declares to be the way of the Lord. If the old order demonstrates its futility, what then? Must the country choose between these aspirants to leadership? It may do so, if nothing better offers.

If nothing better offers! Have the Church and the Christian citizen anything to say here for the Lord? Ah, but this is a question of politics and economics, we are admonished, and what does religion have to do with them? The worse then for politics and economics, and for country and people. Involved in unemployment, in insecurity, and in privation, is priceless personality, of which is the kingdom of heaven. It is only as we seek this first, that we shall find the right way, the truly Christian way out of the wilderness. Have we the concern, the insight and the courage to find and declare the way of the Lord?

Here we have them all in hopeful array: the proponents of profit as usual, the fascist, the communist, the big medicine men with their nostrums, and, may we hope, the Christian champion and conservator of personality. In the words of the little girl, "Which one of them fellers is the Lord?" More directly still, which one of us "fellers"?

Easter and the Crucifixion Story

BY RABBI EDWARD N. CALISCH

IT is one of the great tragedies of history that in associating the festival of Easter with the resurrection of Jesus, the Church should have connected it with a story of the crucifixion that taught that the Jews were responsible for the crucifixion and laden with the guilt of it. This tragedy has had its somber effect on both Jews and Christians. For the Jews it has meant suffering and martyrdom. With every recurrence of Easter in Europe of the middle ages, and to an extent in our own day, the passions of ignorant masses were aroused by the proclamation of this doctrine of Jewish guilt, and these passions were vented in pillage and murder of the Jews. It is a tragedy to the Christian world because it marred the wonderful, beautiful story of the sacrifice of Jesus with the prejudices and the hatreds and the blood-thirstiness that were aroused by this accusation of guilt and responsibility.

The simple story of the life of Jesus of Nazareth is one of exquisite beauty. He was the soul of tenderness and love. His deep sympathy for the poor, the unfortunate, the afflicted and the outcast, shines in undiminished radiance through all the circling centuries. His life was one of an unwearying helpfulness in word and deed, and the hope that he brought has illumined the darkness of human misery as the stars relieve the blackness of night. His suffering and his self-surrender have made an irresistible appeal to untold millions of hearts through all the procession of the years since his story was told. Much of the power of this appeal is found in the pathos of his passing, in the tragedy of the crucifixion that brought that life to its end.

It is this story of the trial and crucifixion, and the manner of its teaching in pulpits and Sunday Schools, that has been

responsible not only for the unparalleled misery and martyrdom which the Jews have suffered, but also for some of the most blood-stained pages in the history of the Church. The Jews have been made to endure the rack, the gibbet and the stake; they have been compelled to undergo expulsion and expatriation, pillage, persecution and proscription in a manner unequalled in all the annals of men. Jesus suffered greatly on the cross; the Jews, his people, have suffered more. Jesus agonized for a few hours; his kinsmen have agonized for hundreds of years. If Jesus was crucified on one afternoon for human sin, the Jews have been crucified throughout generations of hatred and intolerance.

This is because of the manner in which the story of the crucifixion is told. Of the narrative as given in the gospels, Dean Inge of London says: "The popular opinion of the iniquity of the Jews is mainly derived from the Fourth Gospel which reflects the bitterness of the time when the evangelist wrote (possibly 150 years after the event). We may be sure that Jesus never denounced the Jews." The historian, Dr. Sachar, says, "It was impolitic to implicate the powerful Roman empire in the execution of the Savior." It was much safer to lay the burden upon the small, weak body of the Jews.

That policy was continued and emphasized by the fathers and leaders of the early and the medieval Church, and has not been altogether laid aside by the Church of today.

Modern Biblical scholarship has come to the conclusion that the trial and the crucifixion of Jesus were Roman and political, and not Jewish or religious. In the first place the Jews had no jurisdiction over capital crimes or punishment in

the times of Jesus. They were under Roman law and sovereignty, and only the Roman governor had power to condemn or put to death. Secondly, crucifixion was never a Jewish method of execution. Even if they had had the power, they would not have crucified. Thirdly, it was contrary to all Jewish law and procedure to try, and to execute on the same day, and certainly on the eve of a Sabbath or festival.

The attempt to whitewash Pontius Pilate, to make him appear as unwilling and reluctant to condemn Jesus and finally doing so only upon the insistence of the Jews, would be ludicrous if it were not so tragic. Pontius Pilate is recognized as one of the cruelest and most rapacious of Roman governors, who hardly would have been concerned about the fate of a Jewish prisoner who was under accusation of being a rebel against Rome. Dr. Conrad H. Moehlman, Professor of the History of Christianity in Colgate-Rochester Divinity School, says, "The brief outline of events fails to reveal Pontius Pilate as a hesitating, halting, only half-convinced official. Instead he appears to be a man of blood who would not fear to act in any situation. Jesus of Nazareth went to His death upon a charge of revolution (against Rome). In a Son of God, Pilate was not interested. The appearance of another claimant-of the Jewish (or a world) throne, made an immediate trial necessary. The inscription bearing the charge was 'King of the Jews,' and when the days of feast were over, Pontius Pilate drove back to Cesarea congratulating himself and Rome upon the ease with which he had ended the tumult." It was Roman law that tried, a Roman governor who judged and condemned, Roman soldiers that carried out the sentence and under a Roman method of execution.

There were some Jews who surrendered Jesus to the Roman authorities, but the Jewish people generally were no more responsible, morally or otherwise, for the death of Jesus, than the people of the South were responsible for the assassination of Abraham Lincoln.

I make a plea to the Christian people to reconsider this story of the crucifixion, and particularly the manner of its telling. I make a plea especially to Christian preachers and to the teachers in the Christian Sunday Schools to consider the impression that is made particularly upon innocent and believing children, by the telling of a story in a form wherein a misleading conception of one of the most important events in the history of mankind is given, and one which affects most vitally the relationships between men, and which serves to implant hatred and misunderstanding in the heart.

There is so much of glory and of beauty, so much of surrender and sacrifice and suffering in the story of Jesus, with which appeal can be made to the sweetest and finest of human emotions. Why then debase the gold of that appeal by an alloy that creates only hatred and prejudice? As Dean Inge observed, if Jesus himself had written the story he never would have written it in the spirit in which many of his so-called followers have interpreted it. To have knowledge is to have understanding. Our judgment can be no better than our information. May it be that a better understanding between Jews and Christians may come from a better knowledge on the part of both; on the part of the Jew by better knowledge, through the conduct of his Christian fellowmen, of the beauty and splendor and usefulness of the true Jesus, and on the part of the Christian by better knowledge of the real conditions that attended the climax of his ministry; so that the love that he taught may be all-enfolding, and the sympathy and tenderness that filled his heart be all-embracing. Let his own words, "Father, forgive them for they know not what they do," be learned and practiced by Jew and Christian alike, and then in truth will he be the Prince of Peace to all peoples of the earth.

Richmond, Virginia.

Why Stand Gazing?

By DWIGHT W. MICHENER

IN emphasizing the value of constructive imagination, a wise man of old said, "Without vision the people perish." The thinker had discovered the importance of vision and was trying to emphasize the new concept. He was not giving a complete formula for survival. He did not say that if one sees visions he will survive. Neither did he say that the problems of society are solved if one can imagine a better kind of social organization.

Of all the requisites of survival and of social well-being, visions are perhaps among the easiest to provide. Seeing visions is really quite commonplace. Childhood is full of visions. The other day, while waiting for a train, I stopped to talk with a small boy who was playing with banana crates on a sidewalk in front of the apartment house where he lived. He told me he was making an airplane of those banana crates, and he was going to fly to Boston where his father was, and then the two of them were going to fly "up to the moon." The boy, of course, knew nothing of the physical laws which must be taken into account before his banana crate plane could mount up and fly; and he had no conception of the obstacles which must be overcome if one is to move out any great distance from the earth. But he did have a clear vision of flying—flying on banana crate wings.

In the case of the boy, no doubt the vision soon passed and his interest turned quickly to something else. But, in contrast, adults more often attempt to use visions as instruments of survival. With visionary toys, and with little regard for the great principles and laws of the universe which men have discovered during centuries of costly experience, an idea, a plan or an "ism," is set up. Once set up, few, if any, attempts are made to test it by laboratory experiments. And little effort is put forth to measure its merits in the light of previous experiences. Rather, the attempt is to fly on banana crate wings.

During the past few years, while economic problems have been much to the fore, hundreds of "plans" for relieving the economic situation have been presented. Motives and intentions giving rise to these "visions" were of the highest order, but in many cases pertinent facts and fundamental principles have not been taken into account. Application on a small scale has seldom been attempted. The plan, the "ism" itself, is advanced as the *summum bonum*, requiring only universal application. Frequently the plans represent attempts to solve economic problems "in bulk," without reference to individual activities and individual behavior. Both in shape and in quality the wings resemble banana crates.

Some twenty centuries ago twelve men, standing on the Mount called Olivet, saw a vision, the full significance of which was possibly far beyond the comprehension of any of them. They stood for some time with faces turned heavenward. Then they heard voices say to them, "Ye men of Galilee, why stand ye here gazing up to Heaven?" Thoughtfully the twelve men returned to Jerusalem and took up the tasks which awaited them. Life at its best, today, demands not only "gazing up into Heaven" but also turning to definite tasks, testing visions with realities.

New York City.

Little do we know how we wrong ourselves by shutting out of our prayers the praises of God or allowing them so narrow a room as we usually do, while we are copious enough in our confessions and petitions. Reader, I entreat thee, remember this: let praises have a larger room in thy duties; keep matter at hand to feed thy praise, as well as matter for confession and petition. To this end study the excellencies and goodness of the Lord as frequently as thy own wants and unworthiness.—RICHARD BAXTER.

PERSONAL RELIGION—"IS IT WELL WITH THEE?"

BY H. MILLARD JONES

In all our discussion of the "Social Gospel" we must not lose sight of the personal equation. Certainly right relationships in society will not be established until right relationships are established between individuals and God.

When it comes down to the ultimate consideration, eternal realities rest upon personal relationships. Nations are happy as persons, individually, are happy. The world will be saved as individuals are saved. One by one we are born into the world, and one by one we go "down the valley toward the setting of the sun." Finally and ultimately we face God individually, we receive of his blessings individually, we serve him and his cause as individuals. Finally, responsibility and obligation are individual and personal matters.

Hence this question, "Is it well with thee?" And in the crucible of our own souls we must seek the answer. Out of the fire of our own experience we must see the answer written in eternal flame. Out of our own intimate relationship with Eternal Love must we find the answer. Some suggestions and thoughts may be helpful in this search.

1. Surrender: God can hardly enrich, empower, use, or glorify a personality except the person also be yielded to Him. Hence Paul in Romans 12:1—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Is it well with thee on the surrender basis?

2. Faith: Not so much a question as to the presence or absence, but the object of faith. Not so much, do you believe—but in what or whom. Therefore, the writer in Hebrews 11:6—"But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that He is a rewarder of them that diligently seek Him." Is it well with thee on the faith sector?

3. Morals or Virtue: Certain types of morality lead to inevitable destruction, eternal grief, and to the heart-break of God. The Christian morality and virtue lead to eternal happiness, universal peace, and life everlasting. Hence the old exhortation of the Apostle in I Timothy 4:7-8—"But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Is it well with thee from the standpoint of morality or virtue?

"Is thy heart right with God?"

Washed in the crimson flood,
Cleansed and made holy, humble and lowly,

Right in the sight of God?"

4. Our relationship to others and the world: Can it be possible for a person to ignore the "Great Commission"; look with complacency upon the evil, oppression and suffering in the world about him, do nothing about it and feel satisfied as a servant of the Most High and Holy God? These conditions ought to be righted: but they cannot be until we as individuals assume our responsibility. Be well assured that an unrighted wrong will react against your own hearth, home, and heart, sometimes in a tragic manner. "Is it well with thee on the score of world and community service?"

As we examine our own souls, hearts and lives under the searchlight of the teachings, personality and life of Jesus Christ let us individually seek the answer to this great question, "Is it well with me?"

NEW FRONTIERS FOR OLD

There are no more frontiers like those of the past:

Men have straddled the mountains, flown the great waters,

Explored the depths of the sea, and the blue and ultimate ether;

With the click of a switch far lands become near,

A voice is whirled around the planet,
And beyond the planet, starry space is measured.

Every border is passed, every road is charted.

What is left for you, oh frontiersman?—
You whose feet are restless for unbroken trails,

Whose eyes forever seek the dim horizon?

New frontiers await you:

Beyond familiar voices,
Up through the small hills of understanding,

The spirit of man is still to be explored.
In far places, where hates are breeding,
Near at hand, where peace may perish,
Frontiers of action are calling.

And lest he be not prepared for his journey,

The pioneer must look well to his equipment,

Take new stock of courage,
Fresh supplies of wisdom—
Then unafraid, let him set forth.

There are no frontiers like those of the past;

The new frontiers require more imagination.

HILDA WORTHINGTON SMITH.
Montclair, New Jersey.

"HOW LONG?"—A LENTEN MEDITATION

BY ROY J. CLAMPITT

As thoughts of the crucifixion drifted through my mind, I wondered to what extent the Christian Church has understood its full significance. How much is Christ's method used today? Should he come among men now would his Church follow his leadership even to the cross? Or would it try to convince him that other methods were better? I seemed to see him again in the garden; and he went forward a little, and fell on the ground and prayed: "Father, all things are possible unto thee; remove this cup from me: howbeit, not what I will, but what thou wilt."

And it seemed there stood by him one who said: "Surely you need not give up now. The people will follow you. Rally them and overthrow those who oppose you. It can be easily done. Did they not crowd after you when you entered the city? With such a following you can bring about a reformation of society. The people are waiting for a dictator. With all the power you have been demonstrating these last three years you can bring about whatever you wish. You can lead the people to overthrow all the evils you have opposed. It will be a war to end every wrong.

"But you cannot command the respect of others if you do not stand up for your rights. If you feel that you need not defend your own honor, you should at least think of that of your followers. You cannot desert them like this after they have expected so much of you.

"Of course we know that you are idealistic, but you must keep your feet on the ground. Human nature being what it is, you have got to be realistic. You must fight fire with fire. You cannot be too far in advance of those whom you would lead without risk of losing contact with them altogether. You must use methods which are understood. Even your adversaries may be won to your way of thinking if you stay nearer their level."

And again he went away and prayed, saying the same words. And then I remembered how he had said, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." And I cried, "How long, O Lord, how long until those who call themselves Christian learn the power of non-violent, sacrificial loyalty to truth?"

New Providence, Iowa.

What we need is not merely to live exemplary lives but to have the truth shining within us radiantly.

FROM CHURCH EMERGENCY RELIEF COMMITTEE

As a result of his work in behalf of the coal miners, tenant farmers, sharecroppers, and the unemployed, Rev. Claude C. Williams, a Presbyterian minister of Paris, Arkansas, is in jail. He has long befriended the cause of labor, and in so doing has not only aroused the enmity of powerful groups but has lost his church. Because of his active championship of the rights of the Southern Tenant Farmers' Union and organized groups of the unemployed, he was thrown into jail in Fort Smith, Arkansas, on trumped-up charges. Another minister, Rev. Ward Rodgers, has also been arrested and is awaiting trial.

Living and working conditions among the sharecroppers and tenant farmers, according to reliable reports, are almost unbelievable. A conservative federal government official said privately: "Conditions among the sharecroppers are the worst I have seen anywhere in the world except in certain parts of Russia." Their misery and unemployment have increased greatly in recent years, and in desperation they organized for bargaining power. Their right to organize is bitterly opposed by the plantation owners who have threatened lynching to the leaders. Three sharecroppers have just been on a visit to New York, and as a result an appeal is being sent out for money for relief of families of members of the Tenant Farmers' Union, many of whom have been evicted from the farms and are in utmost distress. Checks should be sent at once, made out to the Church Emergency Relief Committee, 287 Fourth Avenue, New York City.

Clothing of all descriptions, especially for children, is urgently needed. It should be sent prepaid to Rev. Howard Kester, 2595 School Street, Memphis, Tennessee, who will see to its distribution. The name of sender, church, and the above Committee should be mentioned.

Among well known members of the Church Emergency Relief Committee are: Bishop Francis J. McConnell, Dr. Alva W. Taylor, Rev. W. Russell Bowie, Rev. Hubert Herring, Professor Jerome Davis, Bishop William Scarlett and Reinhold Niebuhr. Rev. Wm. B. Spofford is Chairman, and James Myers, of the Federal Council of Churches, is Secretary.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

An Easter Missionary Offering

AT ITS last meeting, the Executive Committee of the American Friends Board of Missions recommended that a special offering at Easter time be taken for our missionary enterprises. As the treasurer's books for the fiscal year will have been closed before Easter Sunday, this is not a call for a final rush at the last, but a request for funds with which to begin the new year. At this writing (March 26) we feel confident that the full amount of our working budget will have been received before the books are closed on April 10. This fact alone gives us hope and courage. It is invigorating.

But some of our missionaries' furloughs are past due, while several others will be due this year. The Board felt last year that the expenses for these furloughs should not be put in the working budget but that they should be granted if and when funds above the minimum budget should be received. The Board must receive more funds before they can be allowed. Can Friends not dedicate a special offering at Easter time for this purpose? Are there not both individuals and meetings who can help make it possible for our workers to get the rest they should have from the strain of the intensive work in the tropics? Letters coming into the Mission Board office clearly indicate that some of our older workers are breaking under the strain. They must be given relief.

HOW SHALL WE GIVE?

Many individual Friends prefer to write a check for their contribution. This is the most ideal way where possible, and Friends have a concern for the work.

Others prefer a special united church effort with envelopes prepared and distributed in advance. The accumulated interest due to all departments working toward a common goal adds virtue to this plan.

To others, new and novel ideas appeal. Have you tried one of these?

1. One definition of a missionary is, "one sent." Let each member of the families of your class or church drop, in an appropriate container, one cent at each meal from April 1 to Easter Sunday.

2. How much do you spend for luxuries? From April 1 to Easter, set aside for our missionary furloughs an equal amount for all you spend on what might be termed unnecessary items.

But by whatever method we give, let us not forget that we are making possible a Christian work by others who have offered to go do this for us. After all it is *our* work.

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street
Richmond, Indiana

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest.

MORE LIGHT ON MINDEN FRIENDS

Editor, THE AMERICAN FRIEND:

I have been interested in the items you have published in regard to Friends from Minden, Prussia, who came to America, and will add a bit to your information.

Three sisters brought up in Minden were members of Friends. Elizabeth married Ernest Collins. The date of their coming to America is not known to me, but they lived in Ohio for a time, later near Salem, Iowa. The record shows eight children. A daughter, Elizabeth, married John Bond. Bonds had five daughters, one of whom, Sadie, married Herbert Cash. (They became acquainted at Pacific College, in which they were students. Herbert Cash was a nephew of Mrs. John Barlow of England.—Editor.)

The youngest of the three sisters, Louisa, married a Peitsmeyer, the one who suffered from refusal to do military service, as noted in THE AMERICAN FRIEND for March 7, 1935. One penalty was running the gauntlet. The lashes given left the back raw. A granddaughter of this Peitsmeyer has told me how he was dragged by a horse through the streets of Berlin. His son, Joseph, of whom account was given, was imprisoned in Ohio on account of his peace principles during the Civil War, but was trusted to return to his home at night that his wife might not be left alone. An older brother of Joseph, David Peitsmeyer, a silversmith and an official interpreter in Germany, had a son Edward, born 1847, who came to America in 1867. He attended an academy in western Ohio, and, through the interest of Friends in his ability, came to be a student in Haverford College, but died in 1872, drowned at Cape May.

The other sister of the three was Marie or Mary. She married Henry Zimmerman who died after a few years, leaving her with two sons. Later she became the wife of Henry Smith.

Henry Smith was raised a Lutheran but, as a youth of eighteen called to do military service, had a conscience against war and refused to drill. After efforts to make him do so had failed, he was kept in prison for months on bread and water. His cell was constructed with a floor of ridges, with no level place on which to stand or lie. His refusal continued steadfast, until finally he was released by Emperor William. It was

after this that he learned of Friends, and became a member at Minden.

With the two Zimmerman sons and three other children who had come to their home, Henry and Mary Smith (perhaps we should say Heinrich and Marie Schmidt) came to America early in 1836. They were seven weeks on the ocean, and after landing at Baltimore travelled by wagon to Ohio where they bought land near Chesterfield in Morgan County, in the region of Zanesville and Marietta and the Muskingum and Ohio rivers. Four more children were born in Ohio. Of all the children, only the youngest son is living—Joseph P. Smith, who will be 90 on June 6, 1935. He resided in Iowa until recent years, now residing in California. The middle letter is for Peitsmeyer, so he is really a namesake of the Ohio Friend who was his cousin. He treasures his memory of that cousin, and his heritage from a father and mother who came to America in the hope that their children might not be compelled to go to war.

Henry Smith's daughter Lydia was the grandmother of D. Elton Trueblood.

After the sufferings of Joseph Peitsmeyer's father, and others of Minden Friends, I have been told that their release was accompanied by an edict granting exemption to eighteen families of Friends. I wonder if this was rescinded later, or if it continued until Friends disappeared. I think it was at the Five Years Meeting of 1912 that Isaac Sharp of London, told me that there was still one Peitsmeyer at Minden, an elderly woman Friend.

EDITH E. SMITH.

Whittier, California.

THE CREATIVE SOCIETY

Editor, THE AMERICAN FRIEND:

In your issue of January 10, David E. Henley in a very interesting manner discusses the relation of Christ to the creative society. No doubt Christ appealed to the principle of love or good will and it is certain that all great teachers, including Adam Smith and J. S. Mill have done the same.

But they also based their doctrines as far as possible on science, which is tested truth, and this is the very thing that Jesus came into the world to manifest, claiming it as the very revelation of the deity himself: "Thy word is truth."

Any society worthy of the name, whether acquisitive or creative, must preserve and extend those spiritual values

which have come to be included under the term "happiness." And here, while love and good will may inspire, truth only can point the way. Good will, that is, good intentions, is the very thing with which hell is sometimes said to be paved. If we are ever to know the truth and to be made free by it, free enterprise would seem to be as necessary as free speech and free inquiry.

The only system of economics that completely embodies these principles is that based on the single tax, of whose originator Father McGlynn said: "There was a man sent from God whose name was Henry George." The single tax secures access to natural resources, that is to say land, to all men and thus destroys special privilege, balances the market, puts an end to depressions, and eliminates involuntary poverty, by extending and socializing our present system of private property in land.

D. W. MCINTIRE.

Snoover, Michigan.

VISITING FRIENDS AT PENDLE HILL

Pendle Hill has been very fortunate during the past few months in having a number of interesting visitors on the campus. Dr. Henry T. Gillett, as a member of the staff as well as a visiting Friend, has made a warm place for himself not only in his intimate contacts at the school but also in the many meetings throughout the East where he has visited during his three months in this country. Dr. and Mrs. Raymond Binford have been welcome members of the Pendle Hill group for the last month while Dr. Binford was making a study of Quaker education. Homer and Edna Morris have taken one of the apartments and are taking an important part in the life of the school. President William Cullen Dennis of Earlham College, paid a brief visit to Pendle Hill during his recent trip in the East. He was present on the occasion when President Frank Aydelotte of Swarthmore, gave a Monday evening lecture on "Recent Trends in Education." Phillips Bradley and his wife were present for a short time and he gave the Monday evening lecture on April 1st.

The life of Pendle Hill has been greatly enriched during the past term by the presence of Anna Cox Brinton and three of the Brinton children, Lydia, Catharine, and Joan Mary. Mrs. Brinton's course in Quaker Testimonies and her evening lecture series on Oriental Art have been of great interest. She also spoke in a great many different meetings in the Philadelphia area during her short time with us. On March 30th she returned to take up her work as Dean of the Faculty and Professor of Classical Languages at Mills College, California.

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Editorial

A Macedonian Comes Over To Help Us

A GROUP of Balkan-born students from a neighboring college spent several days in Richmond recently, appearing before church, club, and school groups of our city. In appealing ways they interpreted the culture of their home lands. One of the group, a young Macedonian, spoke of political conditions among the Balkan countries, and of the European situation in general. While the sky was overcast with portentous war clouds, he felt that war is not inevitable, believing that there are intangible resources that may be drawn upon to prevent it.

Among these resources he stressed two. The first is understanding and tolerance. Different peoples have their peculiar problems and their own distinctive cultures. These should be more widely understood and appreciated. Peoples, like individuals, crave recognition. To understand and to appreciate tends to allay fear—and fear is back of the tremendously mounting armaments that threaten world peace.

The second resource is found in the fact that no country can live unto itself alone. All peoples are interdependent. If one country suffers, other countries suffer with it. The well-being of humanity cannot be marked off by national boundary lines. We are members, one of another.

How greatly this gospel of understanding, tolerance, and inter-dependence needs to be preached in this powerful nation which is inclined to be complacent and condescending in its fancied isolation! As the young man spoke, it occurred to us that we were hearing an old scriptural appeal—in reverse: a Macedonian had come over to help us.

That Whited Sepulchre Of Versailles

HERE is the setting: the maddest armament race in all history feverishly under way; nations bristling with increasing military levies; rebellion and revolution flaring in the Balkan Peninsula; Europe "standing by" as Mussolini proceeds to the rape of Ethiopia; stupendous naval maneuvers planned in the Pacific; the air fleets of the world preparing to rain destruction and death upon enemy peoples; stratagem and counter-stratagem in diplomacy, with nations frantically seeking Alliances in anticipation of "the day"; abroad everywhere, suspicion and fear. In a word, the nations seem precipice-bent for destruction.

Into such a fearsome setting, Hitler threw down before the nations the gauntlet of rearmament for Germany. And what a hypocritical uproar has followed! Were the situation not so pregnant with potential tragedy, the violent protests of European governments would excite an outburst of Homeric laugh-

ter. What effrontery for France to denounce Germany and demand that she be brought to trial before the League for having violated the provisions of the Versailles Treaty! By that Treaty, France and her allies were to bring their arms and armaments down toward the minimum which they had decreed for Germany. Instead, their military commitments have steadily gone up and up instead of down, and all the time they have insisted on imposing the conditions of Versailles upon the German nation. Germany has submitted to this disgrace until, seeing her neighbors arming to the hilt, she could submit to it no longer. And now we read how wicked of Germany to threaten the peace of the world!

Much as we abominate Nazi philosophy and policy, and much as we deprecate Hitler, we have no patience with the French outcry. Hitlerism is a result of conditions for which France, more than any one country, is responsible. French policy made Hitler possible—yes, made him inevitable.

So far as the Versailles Treaty is concerned, all these post-war years it has stood as a monument to international bad faith and injustice. Allegedly a peace treaty, it has fomented hatred and strife from the day it was signed. Conceived in the spirit of vengeance and falsehood, it has continually engendered ill will and strife. It has stood as the whited sepulchre of the nations. It is still a sepulchre, but Germany has removed the whitewash.

It would seem to have been clearly demonstrated that security cannot be built upon force and injustice, and that no great people can be successfully proscribed and permanently subjugated. However, so poverty-stricken is the statesmanship of the world that no answer to mounting fears is offered except in terms of bigger and better armies, war ships, and bombing planes. Yet it is considered foolishly idealistic to suggest matching the risks of a little good will against the certain destruction that follows in the wake of war.

Why We Fought—Now It Ought to be Told

WITH nations arming so feverishly in anticipation of another war, and with no effective protest being made by their respective peoples, we do well to pause and put to ourselves a few pertinent queries. First, what did the world get out of the last war? Answer—about everything except what was promised. Instead of a world safe for democracy, we have a world unsafe through dictatorships. Instead of restored peace and stability, we have world-wide distress, crumbling social and economic systems, tottering on the verge of revolution, and haunting fear everywhere.

While we long ago discovered that the motives which led the nations of Europe into the war were sordidly selfish and

sinister, we have been self-righteously proud that our government entered the struggle from solely humanitarian motives. From this solace there has come a rude awakening. It is one of the by-product awakenings which have come from the Nye Committee's investigation of the munitions industry. That Committee discovered and released a cablegram sent to President Wilson, March 5, 1917, by our ambassador in London, Walter Hines Page, in which the latter gave reasons why we should declare war. "It is not improbable," he said, "that the only way of maintaining our present pre-eminent trade position and averting a panic is by declaring war on Germany." He urged that by going to war against Germany, we could extend credits and grant loans to Great Britain and France "large enough to prevent the collapse of world trade. . . A great advantage would be that all the money would be kept in the United States." And then comes this choice climax:

"We could keep on with our trade and increase it, till the war ends, and after the war Europe would purchase food and an enormous supply of materials with which to re-equip her peace industries. We should thus reap the profit of an uninterrupted and perhaps an enlarging trade over a number of years, and we should hold their securities in payment."

There we have it in all its naked truth: "reap the profit." Ostensibly, we conscripted hundreds of thousands of our young men to defend our shores from attack and to save civilization from savagery. Really, it was to extend our trade that Ambassador Page urged our entry into the war. Well, we extended it, along with credits and loans, and we "hold their securities," though not "in payment" as we have sadly learned. And all for profit, which has turned to ashes of mourning.

As suggested above, the Nye Committee released this devastating cablegram to the public press, but little use was made of it. Why not? The revelation was certainly sensational enough to have all kinds of news value. Are we subject to a conspiracy of silence on the part of the press, so that in the event of another war, we may again be successfully propagandized with high-sounding phrases?

Our Non-Pacific Policy In the Pacific

DISCERNING workers for international good will are properly alarmed at the direction which our national policy in the Pacific is taking. It is a policy that is highly provocative of misunderstanding and is therefore fraught with grave possibilities. It has been said that when an issue is up with another country, it is good diplomacy to understand the other's viewpoint and to approach the question from that angle. When we speak of our policy in the Pacific, we think, "Japan." In the leading article in our February number of the magazine, *Current History*, we read this startling, opening sentence: "Europeans have come to regard war between the United States and Japan as inevitable." Why so? Our government declares that we have nothing but the "good neighbor" attitude toward Japan. But how are we showing that attitude? We may be thoroughly honest in our contention. But suppose we shift our approach to the Japanese viewpoint. We may know our intentions are wholly friendly, but how does Japan know it? Let us try to look at some of our actions through Japanese eyes. If we were in Japan looking this way, here are a few things that might possibly cause us to question that good neighbor of ours.

We would see our big Pacific neighbor making appropriations of a billion dollars or more for army and navy increases, leading all the nations except Russia in current expenditures for war preparations. And this, after the big neighbor had rejected Japan's proposal for a fifty per cent cut in naval armaments. More directly, we would read of the vast naval maneuvers which the neighbor is planning to execute in the far waters of the Pacific—or, from the Japanese

viewpoint, in the near waters of the Pacific, well toward Japan. On top of all this, we would observe flaming head lines in American newspapers inciting fear and criticism of Japan, and even in the moving picture theaters of the good neighbor country we would find the same influences at work, tending to inflame distrust of the Japanese people. Let us repeat: we know, of course, that our intentions are friendly and neighborly, but honestly, how would all these and similar things look to us if we were residents of Japan, looking this way?

Whatever our good intentions, this is the time-dishonored way in which wars break out. Our government is playing with fire right next to a powder magazine. War with Japan would be as bleakly tragic as it is unnecessary. With all the differences between the two countries, friendly and constructive solutions may be found if diligently sought. Of all countries, Japan is the last one to be bullied by a monster parade of war ships. Why not be sensible, as well as neighborly? Come out of it, Mr. President! Break loose from the mad counsels of the navy strategists and the war lords, and apply your "Good Neighbor" policy to Japan across the Pacific.

A Case of Playing Both Ends Against the Middle

WHEN the question of our adherence to the World Court was before the Senate several weeks ago, one of the big arguments urged by the isolationists against adherence was that we would thus become entangled in European and world affairs, and probably be drawn into another war. The isolationists won. Presumably, the country had been saved and all would be quiet on the Pacific. National security had been assured by maintaining our policy of aloofness.

Then came the issue of army and navy appropriations. Where now the arguments for a billion for defense, since we refused to be embroiled in international bickerings? But our isolationists are nothing if not resourceful. Since we have chosen to follow a nationalistic policy of isolation, they now said, we shall become the object of enmity on the part of the nations of the world, and we must be amply able to defend ourselves against them. Thus argued the Secretary of War himself!

What a perfect example this, of playing both ends against the middle! And the middle, in this case, as usual, is the American people, who will be called upon in a period of continued depression to pay in taxes the stupendous sums appropriated for defense against enemies of our own creating; and who will be called upon to pay in suffering and in blood, if such confusing and provocative policies reap their logical whirlwind of destruction.

Senator Borah—The Great American Paradox

VISITORS to the United States Senate Chamber, among whom it was our privilege to be included at the time of the recent debate on the World Court, focus attention largely upon the so-called liberal group of Senators, regardless of their nominal party affiliations. Why, it is frequently asked, do these men, so generally progressive on questions of internal policy, take so conservative a view when international questions are under consideration; as, for example, their almost uniform opposition to the World Court? Even after factors of political expediency are reviewed in search of a reply, it remains to be said that this allegedly liberal group constitutes an enigma in American politics. They represent a certain naivete that so often characterizes American statesmanship.

Predominant in this group, in a class by himself, stands

the lonely and leonine Borah. He is the Washington monument to our national inconsistency. Admired by all for his ability, his independence, and his integrity, he is the vexation and despair of those who seek to follow, or even understand him. He cannot be a leader, for one who would follow "his master's voice," would find himself running wildly in all directions! The Idaho Senator is constitutionally unable to be a follower—not even of his own policies. If he finds himself about to be consistent with Senator Borah, he suddenly heads in an opposite direction!

Technically, Borah has always remained "regular" in national campaign years. That is, he has never followed his real inclinations and bolted the party ticket as have such of his independent colleagues as Senators Hiram Johnson and Burton K. Wheeler. Actually, on such occasions he has sulked in his tent and been thoroughly irregular in action. For many years he was Chairman of the powerful and influential Senate Com-

mittee on Foreign Affairs. Yet he studiously avoided setting foot in Europe and getting first-hand information and impressions of the issues with which his Committee had to deal.

But the crowning example of the Idaho Senator's consistent inconsistency has recently been given. Throughout the World Court discussion, he inveighed against our meddling in the affairs of other countries. If we are good Americans, he declared, we will stay at home and mind our own business. There spoke the true isolationist. Hardly had the World Court resolution been defeated, when up bobbed Senator Borah with a proposal that the Senate investigate the religious situation in Mexico! From isolationist to interventionist almost over night! Well, that's Senator Borah, the great American paradox. But what a pity that a public figure of his character and capacity has not the stability, perhaps we should say degree of consistency, that would make him a greater power for good in our national life!

Telling the Home Folks

Americans in Japan Speak to Us

FRANKLY pointing out the increasing war danger unless Japanese-American relations can be improved, by demanding that policies based on reason prevail in the councils of the Roosevelt Administration, a large number of American missionaries of various faiths, all located in Japan and all familiar with Japanese opinion, are issuing a public statement simultaneously in the United States and Japan outlining a specific program by means of which, in their judgment, the possibility of peace in the Pacific may be enhanced. The movement began when the fifteen outstanding missionary spokesmen in the region around Tokyo united in the belief that the duty of American missionaries should impel all of them to make an open declaration which would inject into the increasing international friction a strong note of good will and a series of constructive steps recommended for those in power. Not merely because this message comes from a group of disinterested students of the Japanese-American question, but because American missionaries, when they issue any united statement of public policy, are listened to with respect in Japan, the document is certain to be influential.

"As Americans living in Japan," declares the missionaries' statement, "we find ourselves in a position of peculiar privilege. To the rich heritage of our own citizenship, there is added the wealth of life and friendship with another nation. Our experience has deepened our appreciation of both peoples and has convinced us that priceless benefits will continue to flow naturally from growing intimacy and cooperation between them. For the historical friendship between Japan and the United States is not a mere phrase; it is a fact which rests upon

deep sentiment, mutually advantageous commercial interests, and fortunate geographical positions. This relationship has the additional advantage of being enlivened by differing but complementary cultures. Obviously only a structure of peace should rest upon such a foundation.

"In saying this we do not ignore differences in point of view on some vital issues. Such differences are inevitable between strong and aspiring nations but they should be made stepping stones to mutual respect and cooperation through the workings of enlightened statesmanship and the diplomacy of peace. We rely thus not only upon the friendly relationships between our two nations in the past but also upon the solemn agreements which both, together with other civilized nations of the world, have underwritten in the Pact of Paris and other covenants.

"However, in the presence of forces which, if unchecked, may easily endanger this long record of unbroken peace, we would urge our friends in the United States to redouble their efforts to understand the problems and difficulties confronting the Oriental peoples, to remove all sources of friction and misunderstanding for which our nation may be responsible, and particularly to cultivate attitudes that will spurn any suggestion of seeking solutions to our problems by means other than the employment of peaceful diplomacy. We plead for the will to peace.

"With a solemn sense of our responsibility as Christian Americans in Japan, and in the light of our intimate knowledge of the Japanese people, we declare our conviction that the cause of peace and mutual welfare will be served if

our fellow-American citizens resolutely and conscientiously consider the following proposals:

"1. To study with care the laws proposed in our legislative assemblies, or already on the statute books, that bear upon our relations with foreign countries, and more particularly to remove the aspects of our Immigration Act which offend the self-respect of Oriental peoples:

"2. To condemn the subversive propaganda against foreign countries frequently appearing in certain of our newspapers:

"3. To bring to bear the force of Christian principles upon the foreign policies of our government:

"4. To support our government in every effort to avoid giving offense to friendly nations by such incidents as indiscreet declarations on the part of public officials, naval maneuvers on the borders of friendly powers, and other provocative gestures of force:

"5. To encourage our government to take the lead in disarmament proposals which, while protecting legitimate national interests, shall eventuate in reduction of armaments to police status:

"6. To cherish the faith that peace can be won and maintained wherever men of good will unite in sacrificial and intelligent cooperation, and to encourage the round table method of solving the complex but by no means insoluble problems now confronting the nations in the Far East:

"7. To re-enforce our government in every possible way in a policy of cooperation with other nations through the International Labor Office, the World Court, and all other effective agencies for world regeneration. We believe that

the entry of the United States into the League of Nations would greatly contribute to the maintenance of peace in the Far East, removing a serious obstacle to Japan's return to the League, and encouraging her cooperation in all international affairs.

"In thus addressing our fellow Christians in the United States, we would

stress the need of forbearance and sympathetic understanding of the spiritual aspirations of all the Oriental peoples; we urge the exercise of a fearless and enlightened conscience in the discernment and support of the moral principles involved in this situation. We believe in facing these problems upon the plane of Christian love rather than that

of materialistic self-interest. We assure our fellow-Americans of the presence of this spirit and point of view among our Japanese friends, both Christian and non-Christian, and we pledge to work to the end that in the critical issues before us the advocates of reason and peace on both sides of the Pacific may speak the final word."

British Pacifism is at Work

BY FRANK DAWTRY

IN Britain, as, no doubt, in America and throughout the world, there is a vast desire for peace; but the intensity of that desire and the interpretation of that blessed word "peace," vary so greatly that the "peace" seekers are to be found in all political parties and all churches. The extreme right wing has its believers in domination as a means to keep peace—the big navy or big air force advocates who "do not desire war" and do believe they are the appointed preservers of peace. But their "peace" can only remain so long as "national honor" is not in danger, nor their flag "insulted"; or, in other words, their own interests affected. From them we can pass through the peace makers who would reserve a good defense and fight only if attacked (which might soon be widened into, "if going to be attacked"), to the fighters only against an aggressor State, the servants of a collective peace system who would fight in a collective war against a collective enemy. So on might we go until we find ourselves on the so-called Left with those who would actively oppose, and if possible sabotage, any war with which they did not agree, but who would readily fight against capitalist or imperialist war-makers, and who talk easily of a real class war which would turn a war situation into an armed revolution.

The No More War Movement, however, has a clearcut policy which puts all these others on the Right compared with its really revolutionary character. It is a policy free from reservations which enable the opportunists to provide the conditions under which fighting can be justified. Its members will simply refuse to be led into acceptance of any distinctions of color, country or class between members of the human race, and so they will not fight for any group against another group. They are already half become members of the World State, and of that classless society of which others talk or merely aspire to in glorious perorations unsupported by action or thought.

The thirteenth annual conference of the British No More War Movement, one of the largest sections of the War Resisters' International, was held recently at Leeds, and its members have reaffirmed their renunciation of all war and all use of violence. But they are not mere pious aspirants to the "new world order" they pledge themselves to build. They realize that what stands in the way of that new world order must be eliminated; not by force which cannot achieve permanence, but by a refusal of co-operation with, or tolerance of, systems of injustice and greed, when and wherever such an attitude becomes possible. The Chairman, Wilfred Wellock, Labour Parliamentary Candidate for Stourbridge Division of England, was supported by the whole conference (representing groups from all parts of the country) when he emphasized the inability of governments and people to end war today while the world is ruled by and for groups with strongly vested interests able to render powerless Leagues, democracies, political groups, or churches. Said he:

"From its roots, which are greed and the scarcely checked right of human exploitation, to its culmination in a class-ridden society and an imperialistically organized world, a revoltingly rich class on the one side and an equally revolting mass of degradation on the other side, with fear and growing antagonism convulsing the whole, our civilization hangs like a gas-filled globe which at any moment may burst into fragments. So long as society is organized on a basis which inevitably produces the conditions of war, it is futile to pass resolutions demanding peace and disarmament."

He called for a supreme effort to influence the workers' movement to make a full call for disarmament by example (unilaterally) so that a Labour Government, for which he still hoped, might introduce such a policy, which could turn the tables on the competing capitalist groups, render them powerless in turn, and end exploitation and injustice throughout the British Empire. Such a lead would have world-wide ramifications and effects. The conference shared

with him, however, the disappointment generally felt at the recent Labour Party swing to the Right, and this was strongly deplored in an emergency resolution on the subject.

A special conference of industrial workers in the Leeds district made a further demand for Labour action, and altogether, despite official backwardness, the movement showed that it had not yet lost hope that the rank and file members of this workers' party, among whom there is a very real demand for disarmament, may still focus their attention on the subject and carry it to acceptance by the party.

The realization that more than a simple refusal of war service is demanded from a pacifist movement which hopes to be effective, was shown in the unanimous resolution condemning the new incitement to Disaffection Bill; and a further resolution calling for an end to the British Government's continued repressive policy in India. Both of these demand that every member shall work for the attainment of the end viewed by the conference. A demand was also made for a genuine armaments trade enquiry on the lines of that opened in Washington in September.

This conference was not merely another conference, however, but acquired new significance in the British peace struggle, largely from its keen discussion following the presentation by Reginald Reynolds, the Secretary, of a complete plan of war resistance which had been prepared and submitted to the War Resisters' International by Bartholomew de Ligt. The plan does not tell people what they must do, but rather what they can do to help to prevent war, and outlines a duty for everyone in every sphere of life. The No More War Movement is going to give a great deal of time during the next twelve months to the further working out of this plan, which will come as a very necessary guide and help to all war resisters, and when complete will be a veritable pacifist encyclopedia.

The Movement is working on lines of permeation and trying to influence many spheres of national life; and in addition to the special industrial conference already mentioned, an influential conference of ministers and religious leaders passed the following resolution:

"This meeting, believing that the supreme responsibility of the Christian Church is the establishment on earth of the Kingdom of Christ, with which war and all preparations for war are incompatible, pledges itself to resist war no matter how it may arise, and urges members of Christian churches, both individually and collectively to renounce all ways of violence and so bear faithful witness to the Prince of Peace; and further presses that the Christian Church

should now definitely align itself with the war resisters of the world as a visible sign of its final rejection of the war method as the one decisive way of solving present problems."

A conference of teachers and educational workers discussed ways of developing pacifist and internationalist ideas in children at school in place of the conventional, authority-supporting, jingo-patriotic nonsense which passes for education today. There was also a youth session at which young members of the Movement planned extended activity among young people with the co-operation of the Woodcraft Folk, religious youth groups, and so on; and the Movement's constitution was altered to allow

for the admission, as associates, of members under military age.

There were no disputes: the conference showed a quiet and encouraging confidence in the ultimate achievement of the high task of the Movement, and an infinite trust between members, as between members and leaders. While parties are torn by factions, and chaos reigns in the world, those who see the new world and have in their hearts the plans for it and the knowledge of the way to attain it are going ahead, riding the storm, and hoping, before it breaks and swamps civilization, to move forward effectively.

London, England.

International Courtesy

BY WILLIAM C. ALLEN

THIS article does not allude to visitors to the United States who, subtly or openly, seek our aid in their future wars.

In a recent society column of the London *Telegraph*, we read of American hospitality: "It makes British visitors gasp for breath, since they are almost killed by kindness, entertained to distraction." This generous statement confirms what I have often observed. Many English people who have not been to America are disposed to be critical about us—sometimes rightly so. Those who have visited our shores generally retain a kindly feeling toward their trans-Atlantic neighbors. When we are in their rock-ribbed island they are quite apt to reciprocate socially, even though their attentions may consist only of inviting us to the sacred ritual of afternoon tea.

Not long ago I was conversing with a lady who, with her husband, a well-known United States army officer, had been quartered with the American troops in the Rhinish city of Coblenz after the Great War. She spoke of the unaffected courtesy extended to them by all classes of the German population, of the efforts to assist them as to household or other matters, in every possible way. Her experience caused her to understand the human side of the national character. Newspapers and politicians continued to whip up animosity against the then late enemies of the United States, but the hospitality of the German people disarmed any prejudices she may previously have had regarding them.

Early in the year 1926, I was at the Tivoli Hotel, in Panama, for a few weeks. The Atlantic and Pacific fleets were in for winter maneuvers. I was told there were seventeen admirals pres-

ent. There was a host of officers and their ladies who had come from the North to participate in the gaities of the season. On the balcony of the hotel there often sat a man of unquestioned Teutonic features—a merchant from Ecuador—with his daughter and with her husband. No one spoke to them, so I made advances and found them to be cultured people, with fine ideals and broad sympathies. After returning home, this gentleman sent me some Ecuadorian sticks as a contribution to a collection of canes from many parts of the world. The simplest form of civility is appreciated by lonely people everywhere; even a walking stick may become the modest token of international gratitude and friendship.

In a city of a million people within the British Empire, years after the Great War, I addressed the Rotary Club. Two days in advance I called on the president, an eminent titled and business gentleman. After presenting my introductions—including those from the Federal Council of Churches of Christ in America—he exclaimed: "You will find

a great deal of ill-will toward America in this country." I responded: "I know it, and part of my work is to endeavor to allay that feeling." He continued: "I have recently returned from the United States, and everywhere I was treated with the utmost hospitality. On my return I was promised the sale of 10,000 copies if I would write a book against America. I could not do it after all the courtesies I had received. I told them I could not think of such a thing!" Here was a man of wide influence who possibly could have made money, and certainly could have secured much credit for a dubious sort of patriotism, by stimulating an unfavorable attitude toward the United States. American personal courtesy had been an American defense.

It is true that the United States needs friends today. Every sincere gesture of reciprocal friendliness strengthens our world position as to economic and political security. Three times I have been to Australia, once during the Great War; many people of that sunny land have not loved us. A few days ago I received a letter from an Australian correspondent recounting his recent voyage from San Francisco to Sydney. This letter told of the numerous high church officials on the ship, from New Zealand and Australia. All were returning from or through the United States, and all were appreciative of the reception and courtesies they had received at our hands. The expression of this feeling was particularly noticeable at the seasons of divine worship held on board. Certainly a great change has recently been wrought; mutual visitations between the two countries have contributed to this end. When we know that the dominions and com-

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monwealths of the Empire since the great War have demanded and obtained increased influence and recognition from the London government, the importance to both England and America of "colonial" friendships may be understood by all.

In the year 1885, the American ship *Cashmere* was wrecked on the northern coast of Japan. The inhabitants of two small villages rescued, fed and clothed the distressed mariners and started them on their way to Tokyo. In 1888 the United States Congress appropriated \$5,000 as a gift to the kindly fisher folk. The money was invested, and since that time children of the two little communities have been at least partly educa-

ted with the income derived from that source. Those friendly Japanese possessed a humane political philosophy which, if followed by politicians and statesmen, would save humanity from unnumbered tragedies and woes.

During the Civil War of the seventeenth century between the Roundheads and King Charles I, of England, the Bavarian Prince Rupert went to England to fight on behalf of the Royalists. During the conflict his falconer and falcons were by chance taken by the Earl of Essex of the rebel party. That chivalrous nobleman gracefully returned them to him. This courtly act and the welcome accorded him by Royalists and Roundheads alike, when Charles II came

to the throne, decided Rupert to become an Englishman. He added renown to his adopted country by his contributions to its arts and sciences, was a famous tennis player, and ultimately was given a resting place in Westminster Abbey, among her illustrious dead. Surely all this was better than to have ostracized him as an unforgiven foe.

Let us practice the delightful gift of hospitality toward the foreigner within our gates. It represents the essence of patriotism. Let us remember that international courtesy may be like unto a shining highway leading to the portals of peace.

Denver, Colorado.

Abyssinia: A Sample of War Causation

BY REGINALD A. REYNOLDS

ABYSSINIA—the "Ethiopia" of antiquity—is the home of the last independent nation of Africa, and probably the oldest Christian State in the world. So far, the mountainous nature of the country and the mutual jealousies of the Great Powers have combined to preserve this independence.

Abyssinia is an area about three times the size of Italy, rich in minerals, with fine soil and an excellent climate. In the eighteen-nineties the Italians (who were building up a colonial empire in competition with Great Britain and France) first made efforts to obtain control of this country, which they invaded with an army of 25,000 men. They were routed, however, in a decisive battle at Adowa (1896), the defeat being followed by mutiny in the Italian army and the overthrow of the Italian Government.

From that time the ascendant European influence in Ethiopia has been French—financially, politically and culturally. Italy, however, has not ceased to covet such valuable spoil, and still smarts from the defeat of 1896. Recent developments appear to indicate that the imperialist designs of Italy are near fruition.

The most serious of the various "incidents" which mark recent Italian policy was the clash at Walwal when one hundred Ethiopians and sixty Italians were reported killed. Walwal will be found on the map some sixty miles on the Abyssinian side of the frontier between Abyssinia and Italian Somaliland. What Italian soldiers were doing there at all must therefore be left to the imagination, but it may be remarked that oil has recently been discovered at Walwal.

How far Italian aggression will go de-

pends upon the attitude of other Powers. Of these France, Great Britain, Japan and Germany are all "interested," and their positions may be summed up as follows:

France: Until recently the "Versailles" policy of France, opposed to the "revisionist" policy of Italy, has led to such a clash of interest in Europe (particularly S. E. Europe) that France would certainly have opposed any Italian schemes in Africa. During the past year, however, the break between Italy and Germany (both "revisionist" powers) over Austria, and French fear of Nazi designs, have combined to throw Italy and France together. An "understanding" has accordingly been reached between Mussolini and Laval, and the price France has paid for Italian support in Europe appears to be a *carte-blanche* to Mussolini to gobble up part or all of Abyssinia.

Among the concessions made by France to Italy is an arrangement enabling Italian interests to purchase shares in the Addis Abbaba-Djibouti Railway. This railway which connects the Ethiopian capital (Addis Abbaba) with the port of Djibouti in French Somaliland, is the only railway connection between Abyssinia and the coast. As Abyssinia lies inland with no coast of its own, this French monopoly of its sea-borne trade (on which duties are charged at Djibouti) gives an important economic, political and strategic advantage to France. That France should be prepared to share this advantage with a former rival now virtually at war with Abyssinia can only be regarded as an unfriendly act towards the Abyssinian Government.

Japan and Germany: The growing rapprochement between these two coun-

tries has been abundantly indicated in the past year. Mainly directed against Russia, the German-Japanese entente is in a broader sense pitted against the whole bloc which Litvinoff and Barthou built up in 1934, tending towards a Franco-Soviet-American alliance. Thus, in addition to anti-Russian policy, German conflict with France and Japanese conflict with America is involved in this new grouping.

German interest in Abyssinia appears so far to have confined itself to a clumsy attempt at "cultural" penetration by Dr. Goebbels, who recently presented 18,000 selected German books to the national library at Addis Abbaba, in order to show the Abyssinians how much happier they would be under Aryan Rule.

Japanese penetration has been less spiritual and more effective. Her cotton goods have captured the Abyssinian market from European and American competitors, and she has a considerable territorial concession in the country for cotton growing. Moreover, the Abyssinians, who in common with other African peoples have every reason to detest the white races, have not yet discovered that there is a yellow imperialism, too, and they are disposed to be friendly.

This double menace from Berlin and Tokyo has undoubtedly influenced the Paris end of the Franco-Soviet-American bloc, in relation to Italian schemes of aggression, which seem to be regarded by France as the lesser evil. Except for "firming up" her diplomatic representation at Addis Abbaba, America has not officially played any hand, though American firms not long ago offered to supply the Abyssinian Government with bombing planes.

Great Britain: The position of Britain is the most complicated and probably contains the key to the situation. India, as usual, is the pivotal factor in British policy, and control of India means effective control of the Red Sea and Suez Canal. This in turn involves control of Egypt—that is to say, of the Nile—and this has so far been taken to include British occupation of the Soudan and the neutrality of Ethiopia, where the Blue Nile rises. Any attempt to divert the Blue Nile from its source at Lake Tzana (in the Northern highlands of Abyssinia) would cause the greatest consternation in London. Yet such an engineering feat is actually held to be possible, and was anticipated by a treaty made in 1902 between Great Britain and Abyssinia with regard to this lake. This treaty was invoked by the British Government in 1927 when an American firm contracted to dam the waters of the Blue Nile at Lake Tzana in order to control the supply.

London is believed to be already apprehensive of Italian designs in Africa, and it is rumoured that British support has been withdrawn from King Fuad of Egypt on account of his pro-Italian leanings. In Egypt the Wafd (the Egyptian Nationalist Party, historically anti-British) actually appears to have received encouragement from London as a counter-blast to Italian influence. Italian occupation of Abyssinia with control of Lake Tzana would not only vastly increase the menace of Italian influence in Egypt, but would considerably strengthen the position of Italy on the Red Sea Coast and directly threaten British control of that vital sea-route. Moreover, the next step in Italian policy would be the joining up of this East African Empire with the Italian colonies on the Mediterranean—and such a step, of obvious strategic value to Italy, would cut right across British interests, since it would only be realisable by Italian acquisition of the Soudan and the breaking-up of the British "Cape to Cairo" belt.

The League of Nations: In spite of all these considerations—or perhaps on account of them—the British Government appears to have associated itself with the French and the Italians in a successful diplomatic effort to keep the Walwal incident from coming before the Council of the League of Nations. The comments of the *Daily Herald* in its leading article of January 21st include the following significant paragraph: "Not for the first time one has the strong impression that the law of Geneva easily adapts itself to the requirements of the greater Powers, who are themselves more or less 'above the law.'"

The *Herald* further commented that the League had now a choice between two paths—"the second . . . no less dis-

astrous because it masquerades on occasion in the guise of order." This "second path" was that which the League had taken in regard to Abyssinia, where Italy, "accused of having violated the territory and bombed the villages of a tiny neighbour . . . insists on a direct settlement in which she can deal with Abyssinia as her overwhelming strength permits and her ambition dictates."

An obvious eagerness to avoid public charges being brought against Italy, shown by the British Government, is regarded in some quarters as proof of British complicity in the Italian designs. By those who take this view it is pointed out that the Labour Government in 1924 ceded Jubaland to Italy, thereby enlarging Italian Somaliland, and it is asserted that an understanding evidently exists between Rome and London whereby British interests would be safeguarded in the event of an Italian occupation of Ethiopia. In evidence of this it is possible to point also to the Anglo-Italian secret convention of 1925 (later exposed and blocked by the French at Geneva) when Great Britain agreed to an Italian project for a trans-Ethiopian railway, contrary to an Abyssinian treaty with France.

This railway was to have linked up the Italian colony of Eritrea with Italian Somaliland, and in return for British support Italy agreed to a British project for damming the Blue Nile to irrigate the cotton fields of the Soudan. The two Powers also attempted a secret division of Abyssinia into "spheres of influence" (on the Persian model) to the exclusion of France.

These facts, combined with a rumoured loan to Italy in which both France and Great Britain are said to be participating, must be set against the interests that would oppose Britain to the Italian policy, in order to arrive at an intelligent understanding of events. It should also be noted that a considerable section of the British press appears to be pro-Italian.

Italy: Without question the Italians have already gone a long way in psychological preparation for a war on Abyssinia.

Not only has the Italian press talked in terms of a "crusade" against the black scoundrels who dare to remain independent, but General Balbo is believed to have been using the Abyssinian war as a lever to regain the political power of which the jealousy of Mussolini deprived him. It is believed in some quarters that Balbo and the military faction see in a successful colonial campaign the condition of what might easily become a *coup d'etat* against Il Duce himself. Individual ambition aims here at a repetition of Roman History in the time of the Caesars—the return of the popular

pro-consul and the overthrow of the dictator on the Seven Hills.

The Quai D'Orsay appears to have been slow in arriving at its present position of supporting the designs of Italy, and this is attributed to the exorbitant demands of Mussolini, which are believed to have originally included the entire session of French Somaliland and the Addis-Abbaba railway as the price of Italian support against Hitler. These negotiations and the Italian plans as a whole were seriously held up by the assassinations at Marseilles in November, 1934, the very month which had apparently been dedicated to the Italian offensive against Ethiopia (War material, including a number of high-power 'planes, had already been dispatched to strategic points). Instead of this offensive, the Italians had to prepare for the imminent possibility of war with Jugo-Slavia.

Not the least significant point in the present Franco-Italian pact is the report from Rome that the official text of the memoranda signed by Laval and Mussolini is not to be published: so much for the "end" of secret diplomacy.

Solution: The way out of this tangle does not lie in supporting any one of the predatory powers outlying on the Ethiopian frontier or any group of those powers against another group. Nor is there any hope that Abyssinia will receive justice at Geneva from the hands of those same powers in conclave, though open discussion at Geneva may help to expose their aims. Those who uphold peace must stress the rights of small nations and subject races. They will have to wage an unqualified ideal of freedom for the people of British, French and Italian Somaliland and all other subject peoples, throughout the globe.

Not only must this demand be reiterated, but it must be made the subject of educational work in Christian churches, peace societies, the labor movement, and all groups affecting public and official opinion. Only upon freedom and justice can we build peace.

London, England.

PREPARE TO OBSERVE GOOD WILL DAY

Good Will Day, May 18, is more widely observed throughout the world each year. Special attention will be given the celebration this year in American schools and churches.

From London a message will be broadcast by school children of Wales to the school children of all the world. In Europe a special Good Will Day Journal will be published in seven languages and widely distributed.

In this country, material concerning the occasion may be obtained from the

Federal Council of Churches, 105 East 22nd Street, New York City, the National Education Association, Washington, D. C., which is offering a package of appropriate material for fifty cents, and from the National Council for Prevention of War, 532—17th Street, N. W., Washington, D. C., which is publishing suggestions for the day for communities, schools, and churches. This material includes plays, poems, facts for speeches and essays, and church and Sunday School services; the price is fifteen cents.

Most of the holidays that we observe are in celebration of some event of the past. Good Will Day looks to the future—to the time when the people of the world will no longer live in fear of war, will no longer feel that they must spend billions of dollars and devote their thought and effort to preparing for war, but will use their resources for making the world a better place to live in, for building schools and houses, for seeing that no one goes hungry, that all have an opportunity for work.

The celebration of a world peace day, or Good Will Day, as it has come to be called, on May 18 was first suggested in 1899 in honor of the first Hague Conference which opened on May 18 of that year. The plan was at once taken up by the International Council of Women. In 1906, its observance was recommended by the United States Commissioner of Education. The American School Citizenship League and the American Peace Society actively encouraged it during the years before the World War. The World Federation of Education Associations, founded in 1923 by the teachers of America, Europe, and the Orient, has made the observance of the day one of its chief plans for the promotion of international friendship and understanding.

CHILDREN OF WALES IN GOOD WILL MESSAGE

The Good Will Message of the Children of Wales will be broadcast all over the world for the fourteenth year in succession on May 18, 1935. The British Broadcast will take place on May 18 from the B. B. C. Station, West Regional, at 5:15 p. m. (London time). Replies to the messages sent out each year since 1922 have been received from seventy countries. The text of the message is as follows:

"From our playgrounds, schools, and homes, we, boys and girls of Wales, greet the boys and girls of all the world.

"Springtime has come once more to our little country; springtime with all its loveliness in trees and flowers. And we children are of the spring, too; for through us the world becomes young again! Shall we then, on this Good Will

Day, all join hands in a living chain of comradeship encircling the whole earth?

"Today we would also remember with gratitude those, in all countries, who have renewed life and enriched it by conquering disease, and who, by their labors, have brought health and happiness to mankind.

"Science has made us neighbors: Let Good Will keep us friends."

A PERSONAL STATEMENT OF PURPOSE

A definite and unequivocal statement concerning personal standpoint if this nation should engage in war has been formulated by the Peace Committee of Iowa Yearly Meeting and is being circulated with an interested reception. It is suggested that some such statement might be made use of in other Yearly Meetings as a constructive effort to make articulate the Friendly testimony and position on peace.

As the plan is being worked in Iowa, the statement of purpose card is presented to the business session of the Monthly Meeting, which approves it and authorizes the Clerk to include in the minutes a copy of the statement and the names of all who sign it. In some Meetings the names are included of all, regardless of whether they are members of the local meeting or whether they are Friends. After the matter is presented in the Monthly Meeting, announcements are made in the morning meetings for worship and in the departments of the Sunday School. Also it has been taken up by various Sunday School classes for discussion. The cards are distributed and the suggestion made that individuals

should not sign until after they have earnestly considered the matter. Later, the cards are handed back to the signers for them to keep.

Other Yearly Meetings may secure cards from Iowa Yearly Meeting, which will gladly furnish cards upon request. Address, William E. Berry, William Penn College, Oskaloosa, Iowa. The cards read as follows:

MY PURPOSE CONCERNING WAR

I have quietly considered what I should do if my nation should again be drawn into war.

I BELIEVE WAR TO BE: *the ultimate denial of all that Jesus Christ lived and died for; an almost limitless breeder of physical, moral, and spiritual deterioration; disloyalty to the best interests of my country; and treason against the human family, which is above all nations.*

Because I believe these things to be true, and because I believe that policies of goodwill and justice offer greater security than war ever can,

Therefore, I set down my name to make concrete my present purpose not to assist voluntarily in the prosecution of any war of any nature or origin, by direct or indirect means. In thus renouncing war, I believe myself to be serving God and my country.

I desire that my name be kept in the records of this church, so that it will be a reminder to me if war should come, and a solemn declaration to others who hold to this decision in time of war that I believe them right; and I do desire with my whole heart and mind that I shall be among those who keep to this decision.

(Date)

(Signature)

NO GAS DEFENSE FOR THIS FRENCHWOMAN

When the plans of the French general staff to secure from every institutional head complete cooperation in air defense drill ran up against Jacqueline Merle, a courageous peace advocate, they received not only a set-back but an argument with which the program's sponsors could not easily cope. Mme. Merle is matron of the "Maison Maternelle," or "Motherly Home" at Chalons-sur-Marne. She refused to train her staff for gas attacks, replying to the pleas of the local governmental representatives that she had specific objections. She declared that, first, defense is useless and a deception; second, "I have decided to give no help to any army whatsoever"; third, "I am firmly convinced that all nations are without reason to hate each other, but all are misled by their governments, their financiers, and the international manufacturers of munitions"; fourth, "I feel that death would be the only refuge and the only fate to be desired, if men should again have the inconceivable folly to plunge into a general massacre"; finally, "I consider it my duty to protest, as far as I am able, in peace time, against war."—Nofrontier News Service.

OUR CONTRIBUTORS

WILLIAM C. ALLEN—A concerned Friend who has travelled widely over the world and who writes ably in the cause of international good will. He is a frequent contributor to several of the leading religious journals of the country. His book, "War—Behind the Smoke Screen," is widely known.

FRANK DAWTRY—Well known British publicist and writer on international questions from the viewpoint of the organized peace movement.

REGINALD A. REYNOLDS—Brilliant young English Friend who first attracted public notice when he was selected by Mr. Gandhi, because of his special intimacy with colonial problems, to act as emissary to the Viceroy in the celebrated exchange of views on civil disturbance in India. He contributes frequently to outstanding British periodicals, and for the last year and a half has been General Secretary of the most influential anti-war organization of Great Britain, the No More War Movement.

THREADING THE TRAILS OF A TRAVELER

BY ERROL T. ELLIOTT

It is fortunate that in their organization, Friends have placed emphasis on their Quarterly Meeting occasions. The wider associations and plans growing out of the Yearly Meeting and Five Years Meeting gatherings would be largely lost in many meetings but for the renewal of interest occasioned by the gathering of small groups of meetings four times each year. It has kept alive that "lateral" consciousness that one is a member of more than a local meeting of Friends.

Everywhere one goes among Friends, he hears of the days when literally hundreds of people (many of them non-Friends) looked forward to the coming of "Quaker Quarterly" as a gala occasion which often had a margin of attendance not primarily concerned with religion. In many places it was a kind of community holiday season lasting over the week-end. Those days are past, but the central values of the "Quaker Quarterlies" still remain. There is a lessening of interest in them, however, which is regrettable.

Having been raised in a pioneer community of Kansas, I had long known of historic Quaker meetings only as romantic story, for everybody in Kansas, so it seemed to me, came from Indiana. Actually to see the places of which my Kansas elders spoke has been in recent years a personal privilege. One of these opportunities came in a recent visit to Sugar Plain Meeting and Thorntown Quarterly Meeting of Western Yearly Meeting. I slid (literally, for everything was covered with ice) into the home of Burnie and Pearl Cook, where their Friendly fireside furnished a home for me during attendance at Quarterly Meeting. This visit gave me contact with a place that hitherto held only a romantic lure. The first round of handshaking brought out the names of Barker, Quigg, Kendall and many others who are now more than names to me. Yes, there were also the inevitable Elliots. Possibly because I carry the same label, they seem to run a close second, numerically, to the Smiths, among Friends.

Laurence Hadley, an untiring servant giving his leadership to nearby meetings while teaching in Purdue University, brought a party of guests to the Sunday services. Among these was Dr. Clifford Crump, well known astronomer, who addressed Young Friends in the Sunday afternoon meeting. Sugar Plain is no exception among those communities which bring well-filled baskets of good food for the physical part of these festive occasions. Presentation of the Five

Years Meeting work and a stereopticon lecture on missions were graciously received by these Friends, representing Sugar Plain, Gravelly Run and Farmers Institute meetings.

Attendance two weeks later at Carmel Quarterly Meeting, in the same Yearly Meeting, revealed a group of meetings with a decided enthusiasm and marching power. The meetings seem strongly undergirded with a deep devotional spirit. Within this atmosphere the business session was held. Reports showed a very encouraging support of the Yearly Meeting and Five Years Meeting budgets.

The cordial reception and preparation by our genial Friend, John R. Compton, make my stay in Carmel a lingering joy to me. Entertainment in the home of Jesse R. Johnson brought a welcome visit not only with the Johnsons but also with Jeremiah Rosenberger (Uncle "Jerry"), father of Mrs. Johnson and brother of our eminent Friendly educator, the late Absalom Rosenberger. Sitting before the window in full view of the old home of Elwood Perisho across the way, Uncle "Jerry" recounted the early exploits of our Quaker forbears on the farms and in the churches of Indiana and Kansas.

The next Friendly call, though not for a Quarterly Meeting occasion, was with those Friends whose town boasts the name of the Irish capital—Dublin. But this name was not chosen, as one might suspect, by early Irish settlers. Instead it came from the early stage-coach station known as "Double-Inn." This heritage of overflowing (double) hospitality our Dublin Friends have not lost. One rather looks for a strain of Irish wit in the community as he visits homes in the company of Frank Guyatt, the pastor, with his ready and unquenchable humor.

A week of evangelistic services showed clearly a devotion and alertness to the implications of the gospel for our day, and an interest in and loyalty to the work of the church at large, on the part of Dublin Friends.

Whenever possible, a Friend should strike out on a Friendly trail among our meetings and find a renewal of strength and hope in the consciousness that he is a member of a movement, not merely of a local meeting of Friends.

WANTED

To trade an unimproved corner, 85 x 250, located on the Gulf Coast in Pass Christian, Mississippi, for a lot or a shack in woods, or on a stream, or in a small town, or what have you. Prefer Indiana. The lot is clear, and taxes paid. Fresh and salt water fishing, fine climate. Blanche Krauel, 5620 Ingleside Avenue, Chicago, Ill.

"CHINESE QUAKER" DIES AT CANTON

Tong Sing Kow, the "Chinese Quaker," died at the Canton Hospital, Canton, China, of malignant malaria, January 28, 1935, in the seventieth year of his age.

John Greenleaf Whittier once wrote: "A Chinese Quaker would be a novelty, for the race is most materialistic." But such a person did exist in Tong Sing Kow, who was known as a unique character of rare spirituality. He is the hero of the book, "A Chinese Quaker," by Nellie Blessing-Eyster, which would not have been written but for the encouragement of the Quaker poet, who had read a short sketch of the author's experiences with a ten-year-old Chinese boy in California. The volume, which is dedicated to the memory of Whittier, is an "unfictitious novel" and in addition to relating the appealing and unusual life story of Tong Sing Kow, called "Tong Sing Wing" in the book, it gives a picture of certain phases of Chinese life on the Pacific Coast and of the culture and customs of the Chinese people.

It was in a singular manner that Tong Sing Kow, as a youth in San Francisco, met two Quakers, a brother and sister who had come from New England. The young Chinese became the pupil and "son-in-love" of the woman Friend and she, as a "private tutor and governess," gave him a careful and loving education and the influence of association in the Quaker home. He came to be a thoroughly convinced Friend. Following his graduation from college, he was an assistant teacher in a Mission and studied for two years in the University of California at Berkeley. Afterward he engaged in business in China. He was first married to a spiritually-minded Chinese girl, who became the mother of his sons. Some years after the death of his wife, Tong Sing Kow was married in Canton to a woman he had met in the United States, and she survives him. Tong Sing Kow was a member of New England Yearly Meeting.

J. Passmore Elkinton, from whom we received the news of the passing of the "Chinese Quaker," writes:

"Along about 1912, General Wang, a brother of Tong Sing Kow's first wife, was a refugee in the U. S. A. Wang claimed actually to be the first revolutionary president of China, resigning in favor of Dr. Sun Yat Sen. Of course he fled when Yuan Shi Kai ousted Sun. Tong Sing Kow came with General Wang, plus other aides, and resided on Idlewild Lane at Moylan, Pennsylvania, under the aegis of my father. When there seemed less risk, General Wang returned to China, only to die soon after."

QUAKERDOM • AT • LARGE

Clarence E. Tobias, Jr. of Philadelphia, who went as Secretary a year or so ago to Guilford College, where he has helped direct the College Centennial program, has been chosen Headmaster of Perkiomen School for Boys, located at Pennsburg, Pennsylvania.

* * * *

And again we ask, what's in a name? An English Friend who has been engaged in distributing the Peace Ballot questionnaire in the campaign which is being conducted in England, found one man who had torn up his ballot in protest and disgust. His name was George Fox!

* * * *

The many friends of Frank and Mary Cornell will be grieved to learn of her sudden death which occurred on March 25 at their home in Green Cove Springs, Florida. Despite her frail health during recent months, Mary Cornell has maintained her deep interest in the work of Friends.

* * * *

Violet R. Hawkins, formerly of Wilmington Yearly Meeting, who, since her mission teaching service of some years in Japan, has resided in Southern California, is now happily engaged as a home-maker at La Habra, California, the wife of Lester E. Garretson, to whom she was married last August.

* * * *

Too late for inclusion in this issue, we have received from William L. Pearson, Pasadena, California, a tribute to A. A. Hyde, the widely known and deeply beloved Christian philanthropist of Wichita, Kansas, who died January 10. In his generous benefactions, Mr. Hyde disregarded all lines of race and creed, and Friends, among others, were beneficiaries of his stewardship trust.

* * * *

Florence Trueblood Steere of Haverford, Pennsylvania, wife of Jonathan M. Steere, died March 21, of injuries inflicted by an automobile reputedly driven by a drunken driver. She was alert and active in many good works in the Philadelphia area, and the news of her tragic death comes as a shock to her many friends everywhere. She was a daughter of Benjamin F. and Sarah H. Trueblood, and besides her husband, leaves two sons.

* * * *

Announcement comes from the Philadelphia headquarters of the American Friends Service Committee that Elizabeth Marsh, who has been on the Secretarial Staff there for some years, and who has headed up and developed the work of the Home Service Section, is

soon to retire from the office with a view to doing more intensive work in home service activities. These activities are to be transferred to a Colorado ranch, we understand, where she will be home-maker for Daniel Jensen.

* * * *

Following an operation, Thomas A. Jenkins died March 23, at Berkeley, California, where he was visiting his son Francis, who is a member of the Faculty of the University of California. A year ago he had retired from his long and distinguished service as Professor of Romance Languages at the University of Chicago. He was an active member of Fifty-seventh Street Meeting, and was a true Friend of a rich and widely-inclusive spirit. He will be widely mourned by Friends of all groups.

* * * *

Linneus McCracken writes from Louisiana State University at Baton Rouge that, while there is no Friends Meeting near them, he and Mrs. McCracken are already finding many avenues of service. They are greatly enjoying their affiliation with the Presbyterian Church, in which the latter has been made president of one of the Missionary circles, and in which Linneus McCracken teaches the Men's Bible Class now and then. He has recently addressed two large gatherings of laymen on "Christian Principles and the Present Industrial Order."

* * * *

Garfield V. Cox, Clerk of 57th Street Meeting, who is Professor of Finance in Chicago University, has accepted the position as Chairman of the Board of Directors of the new South East National Bank of Chicago, which will open for business April 6 on the corner of 63rd Street and Woodlawn Avenue. The Bank was organized by the Woodlawn Business Men's Association, and, according to Garfield Cox, "represents the most important step in the efforts of the Woodlawn community to rehabilitate itself financially."

* * * *

After a very rough and stormy voyage with smashing head-on waves which often broke over the entire ship, Rufus M. and Elizabeth Jones landed at New York, March 21, following their extended trip abroad. While their general headquarters were in England, where Rufus Jones was kept busy with lectures and with week-end visits among Friends, in addition to his research work, they spent several weeks on the Continent, visiting the various Friends centers and making contacts with many interesting people.

"We have brought a very wonderful visit to an end," writes Rufus.

* * * *

Alexander C. Purdy of Hartford Theological Seminary spent three days at Earlham College and Richmond, March 23 to 26, speaking most helpfully to the college community, and preaching on Sunday morning at the First Friends Church in town. On Monday afternoon, a tea was given in the Faculty room in his honor, and in honor of Dean Harold E. B. Speight, of Swarthmore College, who was spending the day at the College. Dean Speight, who had addressed two or three classes, told the assembled group of some of the projects in progress at Swarthmore.

* * * *

Gordon T. and Jane Thomas Bowles, who have been located at Cambridge, Massachusetts, where Gordon has been an instructor in Anthropology at Harvard University, and where he has completed his work for his Ph.D., have gone to southern Tibet, in northern India. There, under the auspices of the Peabody Museum of Harvard, he will continue his work of anthropological research which he began two or three years ago. While his immediate interest is Anthropology, Gordon is making it a basic study for the scientific consideration of the kinship and friendly relations between peoples and nations.

* * * *

Evalena Macy, formerly a member of our mission staff in Cuba, now religious education director and community worker in the Community Church at Palmer Lake, Colorado, has been enjoying a several weeks' vacation at Tucson, Arizona, this vacation privilege coming to her from some interested friends who are deeply appreciative of her excellent work at Palmer Lake. On her way to Tucson, she visited Fred and Elizabeth Emerson at Las Vegas, New Mexico. She has been pleased to find at Tucson, Guy and Esther Puckett, graduates of Nebraska Central College, together with Esther's sister and brother, Florence and Donald Hockett, of Aurora Meeting, South Dakota, who are in school there. Guy Puckett teaches in the Tucson Junior High School.

* * * *

Arthur Jones and family, Winthrop, Maine, who recently lost their home by fire, report that they are comfortably settled in another very suitable house. He writes that neighbors and friends, near and far, have been exceedingly gracious in generosity and hospitality. Two expressions of this Arthur Jones

particularly appreciates on account of the good fellowship they involve. One was a joint benefit supper given by the East Winthrop Baptist Church and the Winthrop Center Friends Church, at which the attendance was said to have been the largest ever at a church supper in the history of either church. The other was a bed-linen shower, and a heavy shower it proved, sponsored by the pastor of the St. Francis Xavier Roman Catholic Church.

* * * *

Harold E. B. Speight, Dean of Swarthmore College, recently attended a meeting of College Deans at Baton Rouge, Louisiana. Naturally interested in the activities and influence of Huey Long, he secured an interview with the Kingfish, which he reports in recent issues of *The Christian Leader* and *The Christian Register*, published at Boston, Massachusetts. Dean Speight makes an impartial appraisal of Senator Long's regime and personality. He finds Long to be superior to his followers in "sagacity, energy, strategy, and ingenuity. But the difference lies deeper yet. He has a philosophy and a policy and a program." Dean Speight says that whatever we may think of the fiery Senator, he cannot be lightly ignored or dismissed. Quoting again: "If you are wise you will take with a grain of salt the stories served to you by a hostile press, which picture him as a circus in himself. You will recognize that he is speaking in simple language to simple people about a situation which to them is not a theory but a condition, and he is speaking to them with such a sincerity, with such practical applications, with such realism, as to put into the shade the preachers who have in one breath read to them the Sermon on the Mount and in the next prayed for the *status quo*. Huey P. Long is neither fool nor fanatic."

NEWS OF OUR MEETINGS

Under the leadership of the pastor, B. Russell Branson, the Meeting at Clintondale, New York, has increased in membership and the Sunday School is increasing in interest, with an enrollment of 119 and an average attendance of between seventy and eighty. A force of gifted teachers in the Sunday School is moulding the young minds into Christian thinking and living. The Christian Endeavor Society has become a leading spirit, and is increasing in interest and attendance. The Ladies Circle is helping in the work for the coal mining region and the work of Edward Ransome in Tennessee.

* * * *

The Searsboro, Iowa, Friends Church recently completed a School of Missions, which was conducted on Sunday evenings for a period of six weeks. The work was

declared to be a success in every way, and the people feel that their understanding of missions has been broadened and deepened. The School was divided into three divisions: children of grade school age; young people; and adults, from twenty-five years up. Teachers for each group were given about two months to prepare themselves for this work. The study centered in Africa, although other phases of mission work were presented. Each session was divided into three parts, twenty, fifty, and thirty minutes respectively, with opening exercises, lesson or class period, and closing exercises. Special features were presented, such as playlets, readings, children's exercises, stereopticon slides, a missionary play, and a general review of the work of each class. One evening an address was delivered by a returned missionary, and another night an address was given presenting the missionary work of Friends around the world. Fifty people were enrolled as regular students, and the attendance was considered very good, even though the roads were bad during a large part of the time. An offering was taken each evening, which took care of the extra expense involved in operating the School.

* * * *

Amboy, Indiana, Meeting has outlined a full program of meetings and special features for the pre-Easter season. On Thursday evenings, starting March 7, discussion hours are being held, to which parents of associate members preparing for active membership are urged to attend. The subjects are the same as are used on Sunday mornings at the meetings of the Membership Class. Morning sermon topics are the questions Jesus asked during "Passion Week," and evening topics those questions the people asked. Beginning April 11, a series of special night meetings will be held, with former Amboy pastors preaching, including R. Aaron Napier, Clyde O. Waston, Fred E. Smith, and Donald Spitler, as well as Charles E. Hiatt and Howard W. Cope. The general theme will be "The Abundant Life." On Easter morning at 6:30, a breakfast and program will be held, under the auspices of the Friendly Forum.

* * * *

Wendell Hoyt, youngest son of Fred and Alta Hoyt, who are now returning from the African mission field, is the new pastor at the Bridgeport Friends Church in Wichita, Kansas, in place of Lloyd Cressman, who recently became pastor of the Emporia, Kansas, Meeting.

* * * *

The women of University Friends Church, Wichita, Kansas, were hostesses to about two hundred other women from Wichita churches during the recent all-day observance of World Day of Prayer. Dr. David M. Edwards, President of

Friends University, was the principal speaker at the meeting. President Edwards was in California recently in the interest of the college.

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Byron O. Leaser, R. F. D., Wilmington, Ohio, has been recorded as a minister by Springfield Monthly Meeting, and is now serving as pastor at Springfield, where the late Jesse Harvey was pastor for so many years.

* * * *

The Friends Meeting at Jamestown, Ohio, joined with the M. E., Baptist, and United Presbyterian Churches in observing World Day of Prayer. The service was held at the M. E. Church because of its central location, and was well attended by members of all congregations. The wives of the pastors, including Pearl Parker Trueblood, planned the program and served as leaders of the four parts of the world-wide program, "Bear Ye One Another's Burdens." Special music, readings, and prayers added much to the program. High School girls from the four churches, dressed in costumes of the foreign countries in which mission stations are maintained, told of the needs of the different fields and then took the offering.

* * * *

Kokomo Quarterly Meeting was held at Union Street Friends Meetinghouse, Kokomo, Indiana, March 15-17. At the Friday meeting on Ministry and Oversight, which was well attended, Mary Couch Bowman, pastor of New Salem and Shiloh Meetings, brought an inspiring message. Very satisfactory reports of the spiritual condition of the Meetings composing the Quarter were given, and the subject for discussion was "Conserving the fruits of evangelism." Frank V. Stafford of Russiaville, Indiana, preached the Quarterly Meeting sermon on Saturday morning to a large and attentive audience, using as his theme, "Co-laborers with God." Five Monthly Meetings reported one hundred per cent attendance of delegates. Following the dinner and social hour, the subject of the use of the Quaker name in advertising intoxicating liquors was brought to the attention of the meeting. Walter C. Woodward, Editor of THE AMERICAN FRIEND, spoke on the theme, "The Society of Friends For Such a Time as This." He was a welcome visitor to the Quarterly Meeting.

* * * *

Following prayer meeting on the evening of Thursday, March 21, Friends of Union Street Meeting, Kokomo, Indiana, held a reception in honor of their new pastor, Russel E. Rees, and his family. About one hundred and fifty were present to welcome these Friends and to pledge loyal support to their efforts. There seems to have been no let-down during the four months in which the

Meeting has been without a regular pastor. Rather, the feeling of responsibility on the part of the membership appears to have increased. This, together with the very general and enthusiastic expression of appreciation of Russel Rees' efforts during the past few weeks, augurs well for the immediate future of Union Street Meeting.

* * * *

E. Howard and Ruth P. Brown have just finished the winter's work in evangelism, having held six special meetings. They are moving to Kokomo, Indiana, where they will be available for evangelistic work, pastoral work, or special addresses on peace, church history, or prohibition. Their new address will be 1100 South Armstrong Street, Kokomo.

SPECIAL MEETINGS IN VIRGINIA

The Friends Meeting in Richmond, Virginia, has been stimulated to new spiritual endeavor by a series of meetings in which Alonzo E. Cloud, minister and former pastor at Leesburg, Ohio, was present, February 10 to 17 inclusive. His scripture lessons were logical and struck at the heart of Christian living. They were full of love and tenderness. Cottage group meetings were held each night during the week, except Saturday, with growing interest and numbers. The friendly atmosphere and good fellowship made the Presence in the Midst more real. This type of meetings was excellent proof of the value of quiet talks in family-like groups, with more personal freedom and liberty to express true sentiments. All who were in attendance expressed great appreciation for the spiritual benefits derived, and the manner in which Alonzo Cloud presented the gospel message.

A special series of meetings was also held at Somerton Friends Meeting, Holland, Virginia, March 17 to 24, conducted by Alonzo Cloud, who for seventeen years served as pastor of this and other meetings in Virginia Quarter. Attendance and interest were good throughout, and the minister was much favored in the way he was led to open up the Scriptures for his hearers. Members of near-by churches rendered special music on several occasions. The climax of the meetings was felt, perhaps, in the last Sunday morning service, when, following the invitation, several young members of the Bible School came forward and asked to unite with the Meeting. A large number of others also came forward, indicating that they felt helped by the efforts of the minister. There were in all, twelve applications for membership, three by transfer from the associate list, and the rest by profession and request.

NOTE AND COMMENT FROM WASHINGTON, D. C.

Under the auspices of the Friends Peace Committee, a meeting was held on March 25th for two Arkansas share croppers, Walter Moskop and E. B. McKinney, who described very simply and very vividly the plight of the share cropper in their State. Daniel N. Shoemaker was chairman of the meeting, and Congressman Thomas R. Amlie, of Wisconsin, introduced the speakers.

Some weeks ago the Agricultural Adjustment Department sent an investigator to Arkansas to report on the situation of these tenant farmers. This report, known as the Mary Connor Myers' report, has never been released by the AAA. In the parlance of the street, "It's too hot," apparently, because no one, Congressmen included, have been able to see Mrs. Myers' report.

Our speakers described their efforts to organize the share croppers, and the poverty stricken lives of these tenant farmers who must divide with the farmer-owner one-half of the proceeds of the cotton grown on the land of the share cropper. They are bitterly opposed to the Bankhead Bill for the compulsory reduction of the crop. Plowing under forty per cent of their small holdings-on-share reduces considerably their pitiful earnings, and is bound, sooner or later, to drive many of the share croppers off the land entirely or reduce their status to that of day laborers at about fifty cents a day—and without the loan of the shack, the mule, or "advances" at the company store now included in the share cropper's contract.

Its been estimated that the average share cropper's income in 1933 was

FEET OF CLAY

Feet of clay, feet of clay!
Who is wise enough to say
A little bit of roadside dust—
Perhaps a film of leaf-brown rust—
Doesn't cover feet of gold?
The only thing that I've been told
Is just that these are feet of clay.
And clay or gold, I cannot say.

Feet of clay, or feet of gold—
Who would be so very bold,
So shallow as to intimate
That even an unkindly fate
Would doom one pair of feet to stray?
Who knows which ones are feet of clay?
Might it not be that human feet,
Of clay or gold, tread paths that meet?

LOUISE A. STINETORF.

Philadelphia, Pa.

\$210—for a whole year's work of one family. E. B. McKinney, the Negro speaker, told of his wife and children picking radishes all day in the muddy fields and receiving two cents for each hundred bunches. The "riding boss," with his pistol in his belt, was brought into the picture several times by both speakers.

It was interesting to note that, although several papers sent reporters and photographers to cover the meeting, not one paper carried a report of it the next day.

Several local groups in Washington, including the Friends, are planning a demonstration, during the Cherry Blossom festival, of the many cultural contributions Japan has made to the world. Museums, galleries, libraries, churches and schools are cooperating with real enthusiasm. The newspapers have carried editorials and articles describing special works of Japanese art on exhibit in various places. A nation wide broadcast on April 7th, at 10:30 p. m., on the Fireside Hour, will feature Dr. Shio Sakanishi, of the Division of Japanese Research in the Congressional Library. She will discuss "Modern Japanese Literature." All of the Grade schools are to have a special "current events" class devoted to life in Japan today.

William S. Pike is to show his travel films to Washington Friends on Friday, April 19th, at 8 p. m., at the Meeting-house at 1811 Eye Street. This is a benefit for the Social Service Committee of Alexandria Monthly Meeting.

A peace lobbyist hears these comments in going from office to office in the House Office building: "I vote as my people want; they want a big navy." "Of course we must prepare. That's the only way to keep out of war." "Look at Europe now—Hitler ready to come over here and wipe us up." "We've got to look out for Japan. They are the best soldiers in the world." "Airships and battleships—we've got to have them." "I'm with you—I'm for peace." "America should stay at home. We should keep all our trade in this country." "You don't live on the West Coast or you wouldn't talk that way about the Japanese. They are a great menace to our working men." "The next war will be fought in the air." "The peace movement is dead from the neck up—nothing but little pink teas now and then." "You can count on me—I'll vote 'no' on the next war vote." "No one in my State will ask for these figures. They are all for the biggest navy." "No, most of the Congressmen won't fight. They would be over age." "Say, what are you, anyway—a pacifist?"

MARGARET E. JONES.

THIS TELLS HOW WORLD FRIENDSHIP GROWS

In our issue for December 27, 1934, we told of a special Commencement convocation held at Earlham College, for the double purpose of conferring a bachelor's degree upon a Japanese boy, Shigeru Tadokoro, and of giving him a public farewell on the eve of his return to Japan. Having suffered a breakdown in health, from which he had partially recovered, he was returning home for further recuperation. Arrangements were made for him to sail from San Francisco on the same steamship with Takeo Iwahashi and wife, who had been in this country for some months.

Young Tadokoro has addressed a letter to the Faculty and Students of Earlham, telling of his trip home, and of the splendid progress he is making toward complete recovery. As a striking object lesson in the development of appreciative international relationships, we publish the following paragraphs from his letter:

"Now I am back home and recalling how good you have been to me. For four years you have treated me very kindly. You have been quite willing to help me whenever I needed it. The College gave me a foreign scholarship, jobs, and others. When I became sick you sent me to the sanitarium. Some of you even visited or wrote often to encourage me. When I was financially at a loss and didn't know the next step after I entered the hospital, you were kind enough to make Tadokoro fund in order to pay the hospital and to railroad companies, and even some more to start with in Japan.

"I can never thank you too much for holding a special convocation for my sake, for the sake of just one person. I could not enumerate all that you have done for me. I told everything to Dr. Iwahashi on the boat and I added:

"Christians always say that God is love, but I never have realized until now what it exactly meant. I understand it now. They taught it to me not by words but by action."

"The blind man was exceedingly happy to hear me and said:

"What they did is more than ordinary kindness. I don't think they could be so kind without a definite religious belief. Their religion comes directly from life." Then he quoted a couple of sentences from Bergson and added:

"The great religion is not theology, but practice which comes from a mystic urge inside of us. That is what Mr. Kagawa and myself are always talking of. Now you understand it through their vivid practice. You had better become a Quaker this time."

"Ladies and gentlemen, I don't know whether I shall become a Quaker or something else, but I think I understand thoroughly well what American humani-

tarianism is, what American comradeship is, and that still today Lincoln's and Whitman's spirit is living together with her material beauty, sky-scrapers, automobiles, and endless stretches of paved highways. I am going to change the stereotyped opinions of Japanese people about America. They are pretty well versed with her bad side—materialism, gangsters, kidnappers, etc. I am going to tell them that is not the whole story. And I don't think my knowledge about America is inadequate, because I have got in contact with from upper class to the bums and tramps.

"There are four American missionaries in this small town, and in this coming May an American sight-seeing party is to visit a beautiful hot-spring resort near my town. I will be as friendly to all these people as you were to me."

ENGLISH FRIEND RETIRES FROM PUBLIC LIFE

Sir George Newman, prominent English Friend, retired at the end of March from his long and distinguished service as Chief Medical Officer to the Ministry of Health. This position includes the oversight of the medical service in all the elementary schools of the country, a service which Dr. Newman himself initiated, beginning in the London borough of Finsbury. Tributes to his work are given in the March 8 issue of the *London Friend*. A member of Parliament writes that it is impossible to do justice to his work for improving the health of the nation, and says, "the Society of Friends must feel proud to think that one of their number has rendered such service to mankind." Another writer, a physician, says: "I think he has easily been the biggest influence for good within the medical profession in our time. He came early under the influence of Henry Drummond in Edinburgh as a medical student, and his work throughout was of evangelical fervor, with a far deeper insight than Drummond had into the way things work, and what is the real mean-

HIMSELF

Jesus, himself the essence of God's love
Himself, the portal to ethereal day
Himself, our constant theme of praise
Himself, the Truth, the Life, the Way.

Jesus, himself our pattern, "Head"
Himself, our Savior, Sanctifier, Friend
Himself, our never-erring guide
Himself, our surety to the end.

Jesus, himself our glorious Life
Himself, our hidden Spring of Joy
Himself, our more than conquering King.
Himself, our crown without alloy.

INA J.

Lynn, Indiana.

ing of natural law in the spiritual world. Newman's salvation from merely resounding schemes of social uplift has been due to his intense personal interest in the lives of others."

AND MARGARET T., THUS ANSWERED SHE!

We reproduce the following from the weekly news letter issued by Homewood Meeting in Baltimore:

Margaret Carey was surprised when she descended the stairs to the dining room for Thursday night supper on March 14th to find a large number of friends and a huge "birthday cake" waiting for her to help her celebrate her birthday. The meeting's versifiers had been busy, and merriment ran high when some of the productions were read. We reproduce one:

By thy firm-set mien and determined eye,
Now wherefore stopst thou me?

AND MARGARET T., ANSWERS SHE,

"There's a cause to 'spouse,
The people to rouse,
There's laws to gain,
Peace must reign,
There's money to get,
And folks still bet—
We're in awful condition
So please sign my petition."

WHERE DUST STORMS DO NOT DISMAY

In spite of cropless farming and devastating dust storms, Wessington Springs Quarterly Meeting of Nebraska Yearly Meeting still holds on. So writes our friend, O. J. Marshall. With but little rain and strong winds stirring the dust a mile high, blinding both man and beast, South Dakota Friends still hope for moisture and a chance to raise at least some crops. Although Martin Williamson, pastor of Empire Meeting near Vale, was not able to be present at the Quarterly Meeting on March 23-24, at Harmony Meetinghouse, near Wessington Springs, South Dakota, he sent a splendid letter of regrets and sounded a note of encouragement that was greatly appreciated.

Elizabeth Hanson of Aurora Meeting was helpfully present during the sessions, and among other good things presented the General Pledge against the use of strong drink. After brief talks by Curtis Hockett, Fred Weeks, A. L. Butterfield, C. W. Hanson, and others, every adult of the congregation signed the pledge.

Also, a communication was directed sent to the press and to President Roosevelt, and our Senators and Representatives at Washington, protesting the proposed naval maneuvers in the far Pacific

and urging the United States to be an example of friendship and good will to our neighbors across the ocean.

FROM FRIENDS AT MIAMI

More than forty Friends and friends of Friends gathered at Tahiti Beach on Biscayne Bay, Miami, Florida, on the afternoon of March 22nd, for a farewell social occasion. The younger folks went in bathing while the rest watched the swimmers, played shuffle board or visited together in the palm-covered shelters. During the picnic supper, congratulations and good wishes, accompanied by a birthday cake large enough for all to share, were extended to Sara H. Hoge of Lincoln, Virginia, in whose honor the occasion was planned.

The Miami Friends Meeting adjourned for the summer on March 31st. The interest has been well maintained with an attendance from twenty to thirty throughout the winter. Friends visiting the city one or two Sabbaths have been welcomed from time to time. Daisy Douglass Barr brought a helpful message on one occasion, and Dr. and Mrs. Don Barrett of Haverford College have been present several times. We hope more Friends may be attracted to this beautiful and healthful part of Florida another season.

AN ALL DAY MISSIONARY CONFERENCE

On March 13, the Missionary Societies of Springdale Quarterly Meeting met at Buffalo, Iowa, for an all-day conference. It was a time of inspiration and profit to the one hundred people who were in attendance during the day.

Lorena Briggs, President of the Women's Missionary Union of Iowa Yearly Meeting, spoke in the morning session on "Who Are We?" She made clear to us our organization, the use of our dues, and the part we have in the regular church budget. Two Buffalo women presented a clever Mitebox Playlet, after which Fleda Hadley, the Superintendent of Stewardship of the Union, showed from maps the location of the various Mission Stations and named the workers. She also made a plea for systematic giving. The basket dinner in the church basement was a time enjoyed by all.

In the afternoon, Muscatine women presented the playlet, "Planning the Missionary Program." The work of our fields was presented in four different parts of the church. West Branch presented Palestine, Buffalo presented Africa, Bloomington, the work in the Tennessee mountains and among the Indians, and Muscatine presented India. Bad roads prevented the coming of Springdale representatives. The address of the afternoon

was given by Lorena Briggs, on the subject, "Prayer as a Mission Force."

The social hour in the church basement was enjoyed by some twenty or more Margaret Fell Girls. A banquet at six o'clock featured a program by the girls. Pep songs were sung, a welcome from Buffalo was responded to by Bloomington, the life of Margaret Fell was reviewed by Lorena Briggs, and Fleda Hadley told of the aims of the Margaret Fell Society. Margaret Parker was represented by a Buffalo lady.

At the evening session, a pantomime, "The Ninety and Nine," was given in a beautiful way and caused us to see our responsibilities as "under shepherds." Fleda Hadley brought the challenging address of the evening.

The offering of over eight dollars from the Quarterly Meeting is to be divided between the Esther Baird love fund, the Fred McMillin hope fund, and the Alice I. Kennedy faith fund.

YOUNG FRIENDS MEET IN NEW ENGLAND

On March 22-24, the Young Friends Board of the Yearly Meeting of Friends for New England, together with other young Friends, met at the Lynn Meeting in Massachusetts for their annual conference and business meeting. This is primarily a meeting of the Young Friends Board to plan for the Yearly Meeting activities and to attend to other business of importance, but, in accordance with last year's experiment, the business session was lengthened into a week-end conference and other leading young Friends from the quarterly meetings were invited to attend and take part in the meetings.

The conference opened with an inspirational meeting led by James Coney on the subject of Evangelism. Cecil Pearson led a discussion on "The Principles of Peace," and Harold Chance gave a talk on the work of the American Friends Service Committee. Among the several items of business was the decision of the Board to cooperate with the Five Years Meeting Young Friends

Board in assisting in the American Friends Service Committee internship project, and in sending a delegate to the Institute of International Relations at Wellesley College.

Throughout the Conference the presence of Emily Parker, Executive Secretary of the Five Years Meeting Young Friends Board, was of much assistance. Her understanding of Young Friends' problems and her suggestions for facing them aided greatly in making our discussions of distinct and practical value.

QUARTERLY MEETING AT PLEASANT GROVE

The March sessions of the Pleasant Grove Quarterly Meeting (Western Yearly Meeting) were held at Harmony, near Greenup, Illinois, the 23rd and 24th. The Quarterly Meeting includes Harmony, Friends Grove and Pleasant Grove. A good representation was present from all three of these meetings.

The Meeting on Ministry and Oversight emphasized the necessity of the Quarterly Meeting Committee cooperating with the Monthly Meeting Committees on Ministry and Oversight in appointing Elders and Overseers. Immediately after this meeting, those present enjoyed a delightful chart talk by Errol T. Elliott, of Richmond, Ind., explaining "My United Budget Dollar" and showing how that, by adopting the plan, every person could strengthen Quakerism at large.

Errol Elliott, the speaker at all sessions, concluded his addresses by speaking to the young people Sunday night. This service was a special one planned and executed by the Q. Y. P. U. (Quaker Young People's Union) of the Harmony Meeting. Invitations were sent to the other meetings of the Quarterly Meeting as well as to neighboring churches, and the result was perhaps the largest and finest group of young people ever to assemble at Harmony. In response to the invitation sent them, Pleasant Grove young people filled a large covered truck and motored sixty-five miles to attend.

The service was in charge of the presi-

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QUAKER
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dent of the Young People's Society, Leo A. Ozier, and a short program consisting of special songs and reading preceded the very fine heart-to-heart talk on the "Great Decision" given by Errol Elliott. The young people were reminded of the fact that the Great Decision has to be made, and were instructed prayerfully and carefully to make the right one, the one that requires us to "take the straight and narrow way."

WILMINGTON YEARLY MEETING NOTES

Robert Jones, a young minister from Knoxville, Tennessee, now attending Wilmington College, is serving Martinsville, Ohio, Meeting as pastor, preaching there every Sunday.

Fremont B. Milner of Leesburg, Ohio, has given up his farm work and business interests and has gone to Tennessee, where he is now serving as pastor of two Meetings, Knoxville and Hickory Valley, giving each Meeting two services every other Sunday.

Harry L. Leasure and wife of Sabina, Ohio, have been at Friendsville, Tennessee, assisting in a two weeks' series of meetings there. Fremont Milner also assisted. William F. Pribbenow is pastor at Friendsville.

AN APPROVED LIST OF FRIENDS TEACHERS

The Friends Council on Education has just made available a list of 37 young men and women recommended by Quaker Principals for regular teaching positions next year. The list is the outgrowth of the "interne" system, whereby prospective teachers are given a year's experience in a Friends school following the completion of their academic work.

Since those on the lists are either Friends or sympathetic with the Friendly point of view, they should be especially desirable as prospects for vacancies in Friends schools or in other schools desiring teachers who combine knowledge of subject matter and teaching technique with high character and interest in spiritual value.

One of the obligations resting on those who organize an apprenticeship system is to do all in their power to insure that apprenticeship leads to employment. The Friends Council on Education wishes to give the list wide circulation, and to encourage schools and school committees to cooperate in validating the interne system by finding positions for these young men and women for the second year of their teaching experience.

JOHN A. LESTER.

Doylestown, Pa.

For Lenten Reading —

Here are some books which will bring an enrichment of spiritual life and a fuller, more conscious fellowship with God and man.

Faith That Propels

By G. Ray Jordan

A vital religious faith exemplified in our everyday mode of living is needed today more than ever before. In these messages Dr. Jordan sets forth a faith that propels Christians to be Christlike in character and deed.

\$1.50

Flowers of the Inner Life

By Edward Grubb

Meditations on some of the essential qualities and problems of the Christian way of living. Out of a life's experience the author urges the cultivation of the inner life that it may be vital and refreshing.

\$1.10

Sadhu Sundar Singh

By Charles F. Andrews

A new biography of this Indian saint and mystic, written by his lifelong friend who is also known and revered throughout India. Frederick Fisher in a recent review says: "This life of Sadhu Sundar Singh will stir your soul. It will carry you up the hills toward Tibet on the wings of faith. It will take you down the trails of ancient India as though you were walking and talking with the risen Christ on the road to Emmaus."

\$2.00

Intimacy with Jesus

By Charles M. Woodman

An inspiring presentation of some phases of the life of Jesus which serve to bring him into intimate inward fellowship.

75 cents

Religious Poems of John G. Whittier

Edited by Augustus T. Murray

Containing not only a collection of the religious poems of Whittier but also a particularly fine essay interpreting his thought and message, written in the confident hope that Whittier's faith and trust in the Eternal Goodness will come as a solvent to our doubts and spiritual unrest.

\$1.00

FRIENDS BOOK AND SUPPLY HOUSE

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Richmond, Indiana

CALL FOR AN EVANGELIST

For over a year the writer of this notice has been praying especially for the men of our community. Since the beginning of this pastoral year, when it seemed to the Pastoral Committee that our pastor should be retained in answer to prayer, another request has been daily brought along with the first—that someone be sent to us who can be used of God to bring these men into the fold of Christ and into the church. I've made it a daily, definite petition—and I've had, and still have faith to believe that God has some person whom he can use in this way—perhaps a man who has been a farmer, who feels a call—a divine call to labor with men.

Those who know our Meeting rightly call it a "Woman's Meeting." We feel

it is not God's will for it to be so. I am withholding name of pastor, place, and Meeting, desiring that any answer or answers be sent to the Editor of THE AMERICAN FRIEND, that he may forward to the writer. Recommendations are desired.

DEATHS

CHAMNESS—At his home in Lynn, Indiana, March 15, 1935, Leander Chamness. He was born June 12, 1860, near Dalton, Indiana, the son of Elijah and Mary Chamness. In 1881 he was united in marriage to Lillie Shively, and to them were born two sons and one daughter. Surviving are the widow and one son, Clifford. A greater part of Leander Chamness' life was spent in the ministry. Everywhere he went he was well thought of as a pastor and friend to everyone he met. His smiling face and good words

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It gives careful attention to individual needs.
It creates wholesome attitudes between boys and girls.
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JAMES F. WALKER, *Principal*, Westtown, Pa.

of cheer will long linger in the memories of his neighbors and friends.

MOON—At the home of his cousin, Ella V. Myers, Escondido, California, March 4, 1935, Alonzo Rush Moon, aged eighty-two years. He was born in Plainfield, Indiana, but had lived in Escondido since 1893, where he had been weather observer for the past forty-one years. He was greatly beloved in the community.

SAYLOR—At the home of her daughter, Mary Saylor Carpenter, Berkeley, California, March 12, 1935, Annie Dorland Saylor, in her eighty-first year. She was born at Wellington, Ontario, Canada, the youngest daughter of John T. and Mary Ann Garratt Dorland. A birthright Friend, she maintained a deep interest in the work of the church and a keen appreciation for the advancement of the kingdom of her Master. She was married to David S. Saylor, and for a time they made their home in Wellington. To them were born a son, Dr. Parry H. Saylor of White Plains, New York, and a daughter, Mary Carpenter. For several years they lived in Glens Falls, New York, and Annie Saylor was very active in the local Friends Meeting and in New York Yearly Meeting. In later life, they spent the winters in California, finally making their home in Berkeley, where they became members of Berkeley Friends Memorial Church. She was a sister of John T. Dorland, Jr., widely known minister in Canada, the United States, and England. A brief funeral service was conducted at the home by L. Clarkson Hinshaw, pastor at Berkeley, and interment was made at Wellington, in the family plot by the side of her husband, who died three years ago.

TOWNSEND—At San Diego, California, March 17, 1935, Robert Carey Townsend, aged seventy-one years. He was born of old Philadelphia Quaker stock in Avondale, Cincinnati, Ohio, and was graduated from the Cincinnati Conservatory of Music. He was married to Lillie Hudson

on November 11, 1885, and they would have celebrated their Golden Wedding anniversary this Fall. The wife and two daughters survive. Robert Townsend was a birthright member of Cincinnati Meeting, where he retained his membership until transferring to San Diego Friends Church. He was active in leadership all his life, having spent many years as Elder, Sunday School Superintendent, Chairman of the Finance Committee and other important positions. His optimistic disposition, his friendly personality, and his sound judgment made him a favorite with everyone and a most useful member of any group. Funeral services were held on March 20, in charge of the pastor, Albion M. Gibson, assisted by Joseph S. Fox, a former pastor. Other Friends added their personal tribute in an informal service.

WILGES—Instantly, when struck by an automobile on February 20, 1935, on his way home from serving as evangelist in a revival meeting at Keystone, Indiana, Meeting, Leland H. Wilges. He was pastor at Pennville, Indiana, where he had served for five years. His widow and three small children survive. Short services were held at the home on February 23, after which the body was taken to St. Marys, Ohio, where the funeral was held in the Friends Church, conducted by Harry M. Kreider, Howard W. Cope, Oscar H. Trader, H. Merle Wilson, and Will Wright. Interment was made at Kossuth, Ohio.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS—

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Wor-

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ship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 A.M., Bible School 9:45 A.M., Christian Endeavor 6:30 P. M. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENNESSEE

Friends Church, 2100 Washington Ave., Lydia M. Hoath, Minister. Bible School, 9:45 A. M. Meetings for Worship, 11:00 A. M. and 7:30 P. M. Christian Endeavor, 6:30 P. M. Prayer Meeting, Fourth-day evening, 7:30 o'clock. Visiting Friends and others welcome.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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